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GABRIEL

See: Angels

GAMBLING

The Church of Jesus Christ of Latter-day Saints condemns gambling, games of chance, and lotteries as moral evils and admonishes its members not to participate in them in any form. Gambling is based on the morally wrong philosophy of getting something for nothing, of taking money without giving fair value in exchange. Not only is gambling morally wrong, but it is also bad economics for customers. The lavish gambling centers around the world stand as ample evidence that the chances of winning are weighted heavily in favor of the establishment and against the bettor. This same remoteness of winning is part of state-run lotteries. The chance of purchasing a winning ticket in one 1990 state lottery was noted by the news media as 1 in 14 million. The Church considers lotteries as gambling, and the First Presidency has asked Latter-day Saints not to participate in them and to oppose establishing them in their states:

> There can be no question about the moral ramifications of gambling, including government-sponsored lotteries. Public lotteries are advocated as a means of relieving the burden of taxation. It has been demonstrated, however, that all too often lotteries only add to the problems of the financially disadvantaged by taking money from them and giving nothing of value in return. The poor and the elderly become victims of the inducements that are held out to purchase lottery tickets on the remote chance of winning a substantial prize. It is sad to see governments now promoting what they once enacted laws to forbid. We urge members of the Church to join with others with similar concerns in opposing the legalization of gambling and government-sponsorship of lotteries [*Church News*, Oct. 5, 1986, p. 4].

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CHARLES D. TATE, JR.

GARDEN OF EDEN

The significance of the Garden of Eden is fundamental among the beliefs of The Church of Jesus Christ of Latter-day Saints and is referred to in each of the STANDARD WORKS. As one of the final steps in the Creation, God planted a garden eastward in Eden and placed in it varieties of animals and plants (Gen. 2:8–9). It was an idyllic environment, without enmity among living things and without death. ADAM and Eve were given domin-

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ion over all things and directed to cultivate and beautify the garden (Gen. 2:15). However, in this pristine condition, Adam and Eve would have had no children (2 Ne. 2:22–25; Moses 5:11).

God placed the tree of knowledge of good and evil in the midst of the garden and gave Adam and Eve their AGENCY whether to partake of its fruit (Moses 7:32). Unless they ate, they would remain forever in the garden, limited in their ability to progress and without posterity. However, while partaking would bring opportunity to bear children and to learn good from evil by experience, including sorrow, pain, and death, they would be exiled temporarily from the presence of God. The decision of Eve and Adam to transgress a commandment of God and partake of the fruit of the tree brought mortality and death to them and to their posterity; for it made possible the human family upon the earth (2 Ne. 2:25). The FALL OF ADAM also made the ATONEMENT OF JESUS CHRIST necessary.

Neither biblical records nor secular history and archaeological research identify the dimensions or the location of the garden in terms of the present-day surface of the earth. Latter-day revelation specifies that as a mortal, Adam lived at ADAM-ONDI-AHMAN in what is now Daviess County, Missouri (D&C 107:53–56; 116:1; 117:8). Several early LDS leaders, among them Brigham YOUNG and Heber C. KIMBALL, stated that the Prophet Joseph SMITH taught them that the Garden of Eden was located in what is now Jackson County, Missouri (*JD* 10:235; cf. 11:336–7; *DS* 3:74).

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GRAHAM W. DOXEY

GARDEN OF GETHSEMANE

See: Gethsemane

GARMENTS

The word "garment" has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ORDINANCE of the temple ENDOWMENT is a ceremonial one. All adults who enter the temple are required to wear it. In LDS TEMPLES, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made COVENANTS of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what PAUL regarded as taking upon one the whole armor of God (Eph. 6:13; cf. D&C 27:15). It is an outward expression of an inward covenant, and symbolizes Christlike attributes in one's mission in life. Garments bear several simple marks of orientation toward the gospel principles of OBEDIENCE, TRUTH, life, and DISCIPLESHIP in Christ.

An agency of the Church manufactures these garments in contemporary, comfortable, and lightweight fabrics. They are available for purchase through Church DISTRIBUTION CENTERS.

SCRIPTURE, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that ADAM and EVE, prior to their expulsion from Eden, wore sacred clothing. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). These were given in a context of REPENTANCE and forgiveness, and of offering SACRIFICE and making covenants.

In antiquity, priestly vestments were part of widespread tradition. The Targums (Aramaic paraphrases of the Old Testament) teach that these garments were "precious garments" or "glorious garments" or "garments of honor." Rabbi Eleazer called them "coats of glory." A rabbinic source asks: "And what were those garments?" The answer is, "The vestments of the High Priesthood, with which the Almighty clothed them because Adam was the world's first-born" (Kasher, *Encyclopedia of Biblical Interpretation*, Vol. 1, p. 137). In MOSES' time those who officiated in the Tabernacle wore a certain kind of garment: "And [Moses] put upon [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith" (Lev. 8:7; see Testament of Levi 8). Latter-day Saints similarly wear temple garments in connection with their priesthood functions.

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In a Messianic passage Isaiah declared: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). In the current dispensation, the principle has been reaffirmed in prophetic idiom: "Zion must increase in beauty, . . . and put on her beautiful garments" (D&C 82:14). Latter-day Saints believe that all such clothing is symbolic of the submission, sanctification, and spotless purity of those who desire to serve God and Christ and ultimately regain their eternal presence (D&C 61:34; 135:5).

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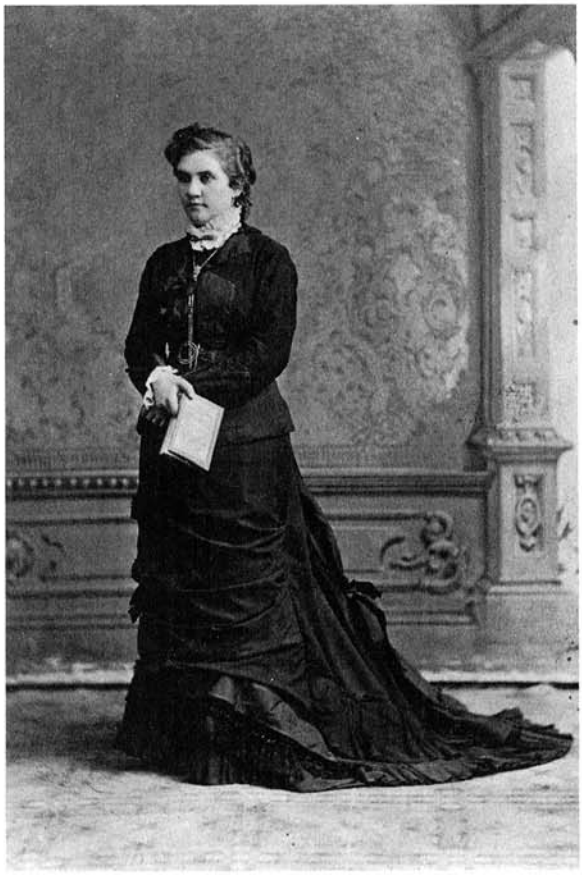
EVELYN T. MARSHALL

GATES, SUSA YOUNG

Susa (Susan, Susannah) Gates was born on March 18, 1856, in Salt Lake City. A writer, publisher, advocate for women's achievements, educator, missionary, genealogist, temple worker, wife, and mother of thirteen children, she was fond of saying, "Keep busy in the face of discouragement" (Person, p. 208).

The second daughter of Brigham Young's twenty-second wife, Lucy Bigelow Young, Susa Young has been called "the most versatile and prolific LDS writer ever to take up the pen in defense of her religion" (Cracroft, p. 73). Following private education that included music and ballet, she entered the University of Deseret at age thirteen. The next year she became co-editor of the *College Lantern*, possibly the first western college newspaper.

In 1872, at age sixteen, she married Dr. Alma Bailey Dunford; they had two children, Leah Eudora Dunford and Alma Bailey Dunford. The marriage ended in divorce in 1877. The next year,



Susa Young Gates (1856–1933), daughter of Brigham Young, was a leader, editor, trustee of Brigham Young University, active in the local and national women's organizations, and the mother of ten sons and three daughters. Courtesy Utah State Historical Society.

Susa entered BRIGHAM YOUNG ACADEMY in Provo and, while a student, founded the department of music and conducted a choir. During a trip to the Sandwich Islands (Hawaii), she renewed her acquaintance with Jacob F. Gates, whom she married on January 5, 1880. The success of their marriage has been attributed to their mutual respect for, and support of, one another's work. Only four of the eleven children born to this marriage survived to adulthood: Emma Lucy Gates Bowen, Brigham Cecil Gates, Harvey Harris (Hal) Gates, and Franklin Young Gates.

During the 1880s and 1890s, Susa Gates focused her energy on childbearing and child-rearing, missionary work, education, writing, and women's concerns. After completing a Church mission with her husband to the Sandwich Islands in 1889, she founded the *Young Woman's Journal*.

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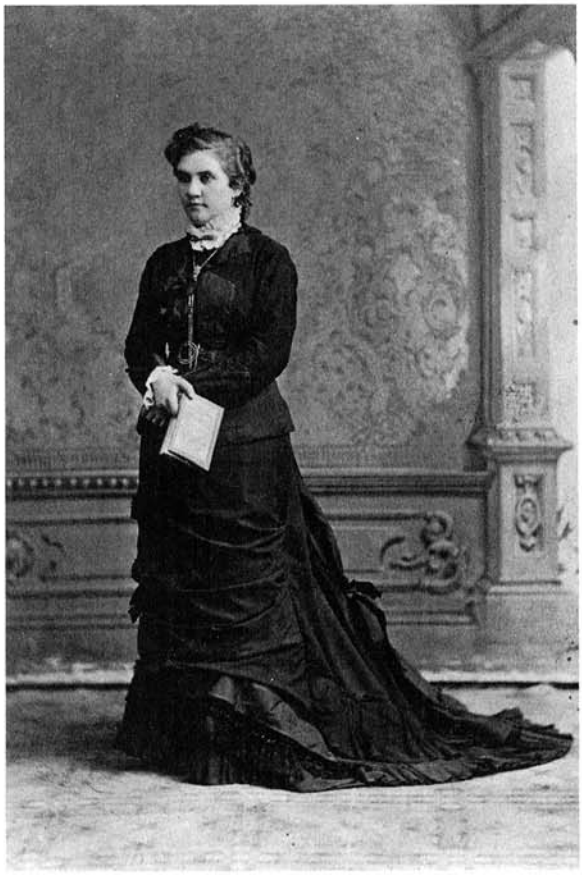
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At the turn of the century, Susa suffered a nervous and physical breakdown. Ill for three years, she was forced to terminate a mission that she and her husband had begun in 1902. A priesthood blessing that promised her she would live to do temple work marked the beginning of her recovery. She underwent a year of intense spiritual introspection and later wrote of that period, "I disciplined my taste, my desires and my impulses—severely disciplining my appetite, my tongue, my acts . . . and how I prayed!" (Person, p. 212). While maintaining her commitments to family and women's advancement, she focused her energy on genealogy and temple work.

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LOUISE PLUMMER

GATHERING

For Latter-day Saints, the gathering of ISRAEL involves bringing together the heirs of the covenant to designated places where they can enjoy the blessings of temples (*see* ABRAHAMIC COVENANT; COVENANT ISRAEL; PROMISED LAND). Latter-day Saints believe in "the literal gathering of Israel" and hold that, along with a vital future role for the Old World Jerusalem, "Zion (the New Jerusalem) will be built upon the American continent" (A of F 10). Church members still look for an eventual temple and permanent headquarters to be built in ZION, a NEW JERUSALEM in Missouri.

Early Latter-day Saints first encountered the concept of a New Jerusalem separate from the Old World Jerusalem in Book of Mormon prophecies that the land of America was to be "the place of the New Jerusalem" (3 Ne. 20:22; Ether 13:3). More information came in September 1830, soon after the Church was organized, when a revelation mentioned building a New Jerusalem near the Missouri River at a location soon to be revealed (D&C 28:9). Another revelation that same month enjoined the Saints to "bring to pass the gathering of [the Lord's] elect," suggesting both the work of missionaries and the physical gathering of the faithful to a designated location. It also stressed that the Saints should be "gathered in unto one place" (D&C 29:7–8).

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Zion. Consequently, at each of the Saints' headquarters gathering places, a temple site was designated, and in KIRTLAND, Nauvoo, and Salt Lake City, temples were constructed. Gathering also provided a refuge, a place for mutual protection and spiritual reinforcement and instruction. It strengthened LDS communities and brought economic and political benefits as well (*see* CITY PLANNING).

The Kirtland area in northeastern Ohio was the first gathering place. But when converts from New York arrived there in May 1831, they learned that Ohio would be a gathering place only "for a little season" (D&C 51:16). Some left that same year for Missouri once it was revealed that Zion was to be built in Jackson County, Missouri, a land "appointed and consecrated for the gathering of the saints" (D&C 57:1–3; *see also* MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES).

For the following seven years the Church had two gathering places—Ohio, the site of the Saints' first temple, and Missouri, the site of the City of Zion. However, in 1838, less than two years after the dedication of the KIRTLAND TEMPLE, opposition drove the Ohio faithful from that temple-city. The persecution in Missouri that earlier had forced the Saints from Jackson County now forced them from their new headquarters in Far West, Missouri, before temples could be built (*see* MISSOURI CONFLICT). Between 1839 and 1846, Latter-day Saints gathered by the thousands at Nauvoo, Illinois, where they again completed a temple before leaving, in the face of violence, for a gathering place in the Rocky Mountains (*see* SALT LAKE VALLEY; WESTWARD MIGRATION).

Although the major current purposes for gathering the faithful into a single place have been accomplished, belief in the necessity of gathering the elect continues. Members in all parts of the world are now encouraged to remain in their own communities and "build Zion" in their own wards and stakes (*see* IMMIGRATION AND EMIGRATION). Temples have now been built in many countries, and missionaries further the establishment of Zion by gathering "the pure in heart" (D&C 97:21) to the stakes of Zion throughout the world.

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RONALD D. DENNIS

GENEALOGICAL SOCIETY OF UTAH

The Genealogical Society of Utah, organized in 1894, became The Genealogical Society of The Church of Jesus Christ of Latter-day Saints in 1944. In 1976 it became The Genealogical Department, and in 1987 the name was changed to The Family History Department. Each name change brought renewed emphasis and expanded resources to further the search for ancestors. The name Genealogical Society still continues as the microfilm section of the Family History Department of the Church.

The central purpose of the organization is expressed in a statement by Elder Joseph Fielding SMITH: "Salvation for the dead is the system whereunder those who would have accepted the gospel in this life, had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality" (*DS* 2:100–196). Provisions have been made, therefore, for the living to provide, vicariously, ordinances of salvation for their deceased family forebears and friends. This cannot be done without information about the dead.

In April 1894, President Wilford WOODRUFF said, "We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers . . . and run this chain as far as you can get it" (Durham, p. 157). On November 13, 1894, the FIRST PRESIDENCY of the Church authorized the organization of the Genealogical Society of Utah as an aid to genealogical research, and appointed Franklin D. Richards president. Of this beginning Archibald F. Bennett, a later executive secretary, gave the following historical summary: "It was to be benevolent, educational, and religious in purpose—benevolent in gathering together into a library books that would help the people trace their ancestry; educational in teaching the people how to trace their ancestry . . . ; religious in that they would do all in their power to encourage the people to perform in the temples all the necessary ordinances" (Genealogical Society of Utah, minutes, Nov. 13, 1894, Genealogical Department of the Church).

Some of the widely known facilities and resources that have been established over the past century to facilitate these purposes are: (1) the

Zion. Consequently, at each of the Saints' headquarters gathering places, a temple site was designated, and in KIRTLAND, Nauvoo, and Salt Lake City, temples were constructed. Gathering also provided a refuge, a place for mutual protection and spiritual reinforcement and instruction. It strengthened LDS communities and brought economic and political benefits as well (*see* CITY PLANNING).

The Kirtland area in northeastern Ohio was the first gathering place. But when converts from New York arrived there in May 1831, they learned that Ohio would be a gathering place only "for a little season" (D&C 51:16). Some left that same year for Missouri once it was revealed that Zion was to be built in Jackson County, Missouri, a land "appointed and consecrated for the gathering of the saints" (D&C 57:1–3; *see also* MISSOURI: LDS COMMUNITIES IN JACKSON AND CLAY COUNTIES).

For the following seven years the Church had two gathering places—Ohio, the site of the Saints' first temple, and Missouri, the site of the City of Zion. However, in 1838, less than two years after the dedication of the KIRTLAND TEMPLE, opposition drove the Ohio faithful from that temple-city. The persecution in Missouri that earlier had forced the Saints from Jackson County now forced them from their new headquarters in Far West, Missouri, before temples could be built (*see* MISSOURI CONFLICT). Between 1839 and 1846, Latter-day Saints gathered by the thousands at Nauvoo, Illinois, where they again completed a temple before leaving, in the face of violence, for a gathering place in the Rocky Mountains (*see* SALT LAKE VALLEY; WESTWARD MIGRATION).

Although the major current purposes for gathering the faithful into a single place have been accomplished, belief in the necessity of gathering the elect continues. Members in all parts of the world are now encouraged to remain in their own communities and "build Zion" in their own wards and stakes (*see* IMMIGRATION AND EMIGRATION). Temples have now been built in many countries, and missionaries further the establishment of Zion by gathering "the pure in heart" (D&C 97:21) to the stakes of Zion throughout the world.

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RONALD D. DENNIS

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AND REVELATORS. They are commissioned to be special witnesses of Jesus Christ and his Church, and together with the Seventy they are to bear witness of him and "to build up the church, and regulate all the affairs of the same in all nations" (D&C 107:21–26, 33–35).

As assigned, General Authorities may travel throughout the world to preach the gospel, train and instruct local leaders and members, preside at stake conferences, organize new stakes, call and set apart new STAKE PRESIDENCIES, and generally look after the interests of the Church. They may also be called upon to address the Church membership at General Conference.

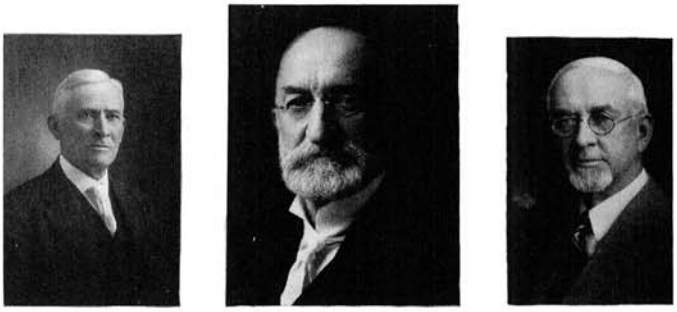
In addition, General Authorities fulfill administrative responsibilities at Church headquarters, directly overseeing the Church's efforts in such areas as MISSIONARY work, Church history, FAMILY HISTORY (genealogy), TEMPLE WORSHIP, priesthood, FINANCES and RECORD KEEPING, curriculum, PUBLIC COMMUNICATIONS, and the BUILDING PROGRAM. Some serve on the Church Board of Education, overseeing the CHURCH EDUCATIONAL SYSTEM and sitting on boards of trustees for Church-owned colleges and BRIGHAM YOUNG UNIVERSITY.

General Authorities, particularly members of the quorums of the Seventy, may be assigned to live away from Church headquarters for a time and serve in AREA PRESIDENCIES, presiding over regions and stakes in those areas. Occasionally some are called as MISSION PRESIDENTS or TEMPLE PRESIDENTS, although non-General Authorities most often serve in these positions.

Wives and children of General Authorities may be called to serve in regular Church assignments in their home wards and stakes. Wives of General Authorities who are serving in area presidencies may be called to assist with AUXILIARY ORGANIZATIONS such as the PRIMARY, YOUNG WOMEN, and RELIEF SOCIETY in the countries where their husbands are serving. General Authorities themselves are not called to serve in the local organizations.

The general presidencies and boards of the Church's auxiliary organizations are sustained as general officers of the Church, but they are not General Authorities. They are set apart for a time as general officers for their specific auxiliary organization.

Unlike local leaders, who maintain their normal vocations while serving in Church assignments, General Authorities set aside their careers to devote their full time to the ministry of their office. The living allowance given General Authorities rarely if ever equals the earnings they sacrifice to serve full-time in the Church.



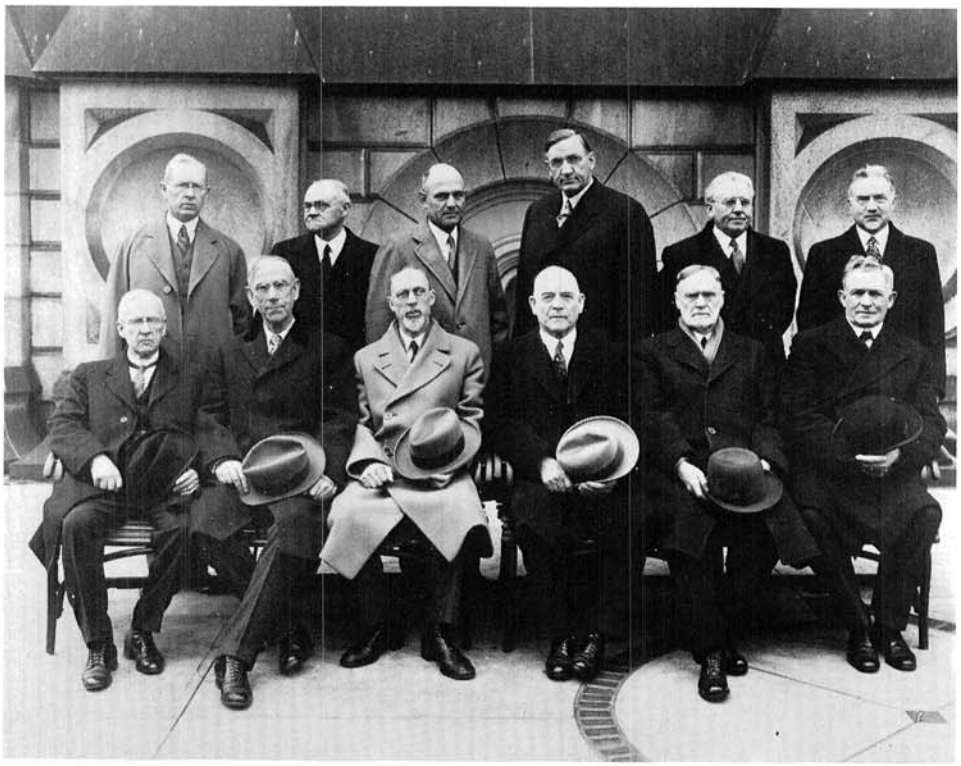
First Presidency (1925–1931). Left to right: First counselor Anthony W. Ivins, President Heber J. Grant, and second counselor Charles W. Nibley.

Members of the First Presidency and Quorum of the Twelve serve for life. Other General Authorities serve either until limited by age or health or for temporary periods. They may be released or receive emeritus status. After their service they return to ward and stake responsibilities.

Calls from one group to another are possible. For example, any General Authority may be called to serve in the First Presidency or Quorum of the Twelve, although previous service as a General Authority is not a prerequisite for these positions. Men from many nations have been called to serve as General Authorities.

Life as a General Authority demands great sacrifices of time and energy. It requires heavy involvement in decision making and continual travel away from home and family. But the work is rewarding. "I have witnessed the miracles that come with faith," said President Gordon B. Hinckley when serving as Second Counselor in the First Presidency. "I have seen the evidences of true goodness and greatness in men and women living under a great variety of circumstances. I have observed in a very intimate and wonderful way the workings of the power of the Almighty among his children" (p. 7).

There is striking UNITY among the General Authorities, which is at least partly due to decision making by COMMON CONSENT. "The General Authorities are all individuals, each with his own per-



General Authorities hold general authority over the Church. Quorum of the Twelve Apostles (1921–1931): Seated (left to right): Rudger Clawson, Reed Smoot, George Albert Smith, George Franklin Richards, Orson F. Whitney, David O. McKay. Standing (left to right): Joseph Fielding Smith, James E. Talmage, Stephen L Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

sonality," said President Hinckley. "Each brings to his responsibilities a wide variety of experience and background. When matters come up for discussion in the leading councils of the Church, each is free to express his views. As one observes that interesting process at work, it is fascinating to witness the power of the Holy Spirit influence these men. Initial differences, never sharp but nonetheless perceptible, soften and meld into an expression of unity" (p. 6).

Although they have general administrative authority and are entitled to INSPIRATION regarding the governing of Church affairs, General Authorities respect the right each member of the Church has to receive personal REVELATION. The Lord told Joseph SMITH that the gospel was restored so "that every man [and woman] might speak in the name of God" (D&C 1:20).

General Authorities are men who, through years of experience in Church service, have proven to be faithful, effective, and devoted leaders and servants. As witnesses of the Lord and as general officers of the Church, they are trusted, loved, and respected throughout the Church.

[*See also* Following the Brethren.]

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Updated information on newly called General Authorities is available in the *Deseret News Church Almanac,* published biennially.

MARVIN K. GARDNER

GENERAL HANDBOOK OF INSTRUCTIONS

The *General Handbook of Instructions* is the official book of instruction for Church leaders, mainly STAKE PRESIDENTS and BISHOPS. Church leaders who receive the handbook include GENERAL AUTHORITIES, Church department heads, general auxiliary presidencies, temple presidents, and officers in stakes, wards, missions, districts, and branches. It is a handbook of Church policy and practices, not doctrine. The FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES prepare the handbook to provide uniform procedures and methods for local leaders as they minister to the members and direct Church affairs in their areas throughout the world. Other Church handbooks, such as those for PRIESTHOOD and AUXILIARY ORGANIZATIONS, are based on the *General Handbook of Instructions.*

Handbooks have included such things as instruction on (1) Church administration and meetings; (2) calling members to Church positions and releasing them from such calls; (3) ordaining members to priesthood offices; (4) performing ORDINANCES and giving BLESSINGS; (5) doing sacred temple work, and family history; (6) responding to calls for missionary service; (7) keeping records, reports, and accounting for finances; (8) applying Church discipline; and (9) implementing Church policies on such matters as buildings and property, moral issues, and medical and health issues.

The first edition of the handbook was a fourteen-page booklet of shirt-pocket size published in 1899. It instructed stake and ward leaders in how to receive, process, and account for members' tithing, most of which was farm produce and livestock rather than money. The Church revised the handbook annually until 1910 and, thereafter, about every five years. The most significant and constant change that has prompted the revisions has been the growth of the Church from 271,681 members in 1899 to more than 7 million in 1990. Other factors that have prompted revisions include the shift in North American members from an agrarian to an urban society, the immigration of converts, the Depression of the 1930s, the wars in the twentieth century, the increase of sensitive social issues, and the transitions from a membership centered in Utah to a membership in North America, and ultimately, to an international Church. Between revisions, letters from the First Presidency to local leaders and items in the priesthood *Bulletin* update instructions in the handbook.

The handbook is written in terms of principles, as far as possible, rather than explicit directions. Local leaders apply the principles in their stakes, wards, and branches as they are directed by spiritual inspiration.

The *General Handbook of Instructions* is preeminent among Church publications in both its preparation and its use as an authoritative guide for local Church leaders.

FRANK O. MAY, JR.

GENTILES

[*In the Bible, the Hebrew and Greek words translated into English as "Gentile" signified other peoples; i.e., "not Israelite" and later "not Jewish." For Latter-day Saints, "Gentile" generally means "not Latter-day Saint," although the meaning also extends to include "not Jewish" and "not Lamanite." These latter senses are rooted partly in scripture, where the distinction between Gentiles and Israelites or Jews is firmly maintained, and partly in the language adopted by early leaders of The Church of Jesus Christ of Latter-day Saints. In the LDS scriptural view, Gentiles play an important role in the restoration of the gospel in the latter days (1 Ne. 13:38–39; 22:6–11; 3 Ne. 21:1–6) and in the latter-day work of gathering Israel (1 Ne. 22:12; 3 Ne. 21:6, 22–29). For discussions related to this topic, see* Abrahamic Covenant; Gentiles, Fulness of; Israel: Gathering of Israel; *and* Law of Adoption.]

GENTILES, FULNESS OF

The "fulness of the Gentiles" is a term for a doctrine taught in the New Testament, the Book of Mormon, and the Doctrine and Covenants. It refers to a process whereby, after Jesus' ministry among his Jewish countrymen, the gospel was preached to Gentiles in the MERIDIAN OF TIME. Jesus told his Jewish listeners that the kingdom of God would be taken from them "and given to a nation bringing forth the fruits thereof" (Matt. 21:43). He also said that many Gentiles would sit down in the kingdom of heaven with Abraham, Isaac, and Jacob (Matt. 8:5–12). Paul taught that in his day the Gentiles would be given an opportunity to receive the gospel, be adopted into the house of Israel, and receive the blessings of the covenant

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The "fulness of the Gentiles" is a term for a doctrine taught in the New Testament, the Book of Mormon, and the Doctrine and Covenants. It refers to a process whereby, after Jesus' ministry among his Jewish countrymen, the gospel was preached to Gentiles in the MERIDIAN OF TIME. Jesus told his Jewish listeners that the kingdom of God would be taken from them "and given to a nation bringing forth the fruits thereof" (Matt. 21:43). He also said that many Gentiles would sit down in the kingdom of heaven with Abraham, Isaac, and Jacob (Matt. 8:5–12). Paul taught that in his day the Gentiles would be given an opportunity to receive the gospel, be adopted into the house of Israel, and receive the blessings of the covenant

GENERAL HANDBOOK OF INSTRUCTIONS

The *General Handbook of Instructions* is the official book of instruction for Church leaders, mainly STAKE PRESIDENTS and BISHOPS. Church leaders who receive the handbook include GENERAL AUTHORITIES, Church department heads, general auxiliary presidencies, temple presidents, and officers in stakes, wards, missions, districts, and branches. It is a handbook of Church policy and practices, not doctrine. The FIRST PRESIDENCY and QUORUM OF THE TWELVE APOSTLES prepare the handbook to provide uniform procedures and methods for local leaders as they minister to the members and direct Church affairs in their areas throughout the world. Other Church handbooks, such as those for PRIESTHOOD and AUXILIARY ORGANIZATIONS, are based on the *General Handbook of Instructions.*

Handbooks have included such things as instruction on (1) Church administration and meetings; (2) calling members to Church positions and releasing them from such calls; (3) ordaining members to priesthood offices; (4) performing ORDINANCES and giving BLESSINGS; (5) doing sacred temple work, and family history; (6) responding to calls for missionary service; (7) keeping records, reports, and accounting for finances; (8) applying Church discipline; and (9) implementing Church policies on such matters as buildings and property, moral issues, and medical and health issues.

The first edition of the handbook was a fourteen-page booklet of shirt-pocket size published in 1899. It instructed stake and ward leaders in how to receive, process, and account for members' tithing, most of which was farm produce and livestock rather than money. The Church revised the handbook annually until 1910 and, thereafter, about every five years. The most significant and constant change that has prompted the revisions has been the growth of the Church from 271,681 members in 1899 to more than 7 million in 1990. Other factors that have prompted revisions include the shift in North American members from an agrarian to an urban society, the immigration of converts, the Depression of the 1930s, the wars in the twentieth century, the increase of sensitive social issues, and the transitions from a membership centered in Utah to a membership in North America, and ultimately, to an international Church. Between revisions, letters from the First Presidency to local leaders and items in the priesthood *Bulletin* update instructions in the handbook.

The handbook is written in terms of principles, as far as possible, rather than explicit directions. Local leaders apply the principles in their stakes, wards, and branches as they are directed by spiritual inspiration.

The *General Handbook of Instructions* is preeminent among Church publications in both its preparation and its use as an authoritative guide for local Church leaders.

FRANK O. MAY, JR.

GENTILES

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people (Rom. 9–11), concluding that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

Jesus prophesied the destruction of Jerusalem and the dispersion of the people of Judah among all nations "until the times of the Gentiles be fulfilled" (Luke 21:24; JST Luke 21:24, 32). As latter-day revelation makes clear, "the times" of the Gentiles refers to the time when the fulness of the gospel will come among them (D&C 45:24–28). Latter-day revelation further teaches that in the last days the restored gospel will "go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews" (D&C 90:9–11), so "that all who will hear may hear" (D&C 1:11) and "all the families of the earth be blessed" (Abr. 2:11). When the Gentiles reject the gospel, "the times of the Gentiles [will] be fulfilled" (D&C 45:29–30).

In 1823 the angel Moroni told Joseph Smith "that the fulness of the Gentiles was soon to come in" (JS—H 1:41). During the ministry of the resurrected Jesus among Book of Mormon peoples, he foretold the coming forth of the restored gospel among the Gentiles and warned that when they reject the fulness of his gospel and are lifted up in pride and all manner of wickedness, he will take his gospel from among them (3 Ne. 16:7–10). After they reject the gospel, it will be offered to the house of Israel (3 Ne. 16:11–12). Thus, Gentiles who have accepted the gospel will be numbered with Israel and escape the judgments that are to come upon the wicked (3 Ne. 16:13–14). In the dispensation of the fulness of times, the Gentiles will have been first to receive the gospel, and the first (Israel) will be the last (cf. 1 Ne. 13:42; *MD*, pp. 721–22).

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MONTE S. NYMAN

GETHSEMANE

The name Gethsemane (derived from Hebrew "oil press") is mentioned twice in the Bible, both in the New Testament (Matt. 26:36; Mark 14:32); in each case, it is called a "place" (Greek *chōrion*, "piece of land") to which Jesus Christ and his apostles retired after their last supper together. The fourth gospel calls the area "a garden" (John 18:1). For Latter-day Saints, Gethsemane was the scene of Jesus' greatest agony, even surpassing that which he suffered on the cross, an understanding supported by Mark's description of Jesus' experience (Mark 14:33–39).

According to Luke 22:43–44, Jesus' anguish was so deep that "his sweat was as it were great drops of blood falling down to the ground," an observation that harmonizes with the view that Jesus suffered most in Gethsemane during his ATONEMENT. Even though these verses are missing in some of the earliest extant manuscripts of Luke's gospel, their content is confirmed in modern revelation (e.g., D&C 19:18). The evidence for Jesus' extreme agony in Gethsemane is buttressed by a prophecy in the Book of Mormon and a statement by the resurrected Savior recorded in the Doctrine and Covenants. About 125 B.C., a Book of Mormon king, BENJAMIN, recounted in an important address a prophecy of the coming MESSIAH spoken to him by an angel during the previous night. Concerning the Messiah's mortal experience, the angel declared that "he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people" (Mosiah 3:7). The Doctrine and Covenants gives the following poignant words of the resurrected Jesus: "Behold, I, God, have suffered these things for all, that they might not suffer if they would repent; . . . which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit" (D&C 19:16, 18).

Modern LDS leaders have emphasized that Jesus' most challenging experience came in Gethsemane. Speaking in a general conference of the Church in 1982, Marion G. Romney, a member of the FIRST PRESIDENCY, observed that Jesus suffered "the pains of all men, which he did, principally, in Gethsemane, the scene of his great agony" (*Ensign* 12 [May 1982]:6). Church President Ezra Taft BENSON wrote that "it was in Gethsemane that Jesus took on Himself the sins of the world, in Gethsemane that His pain was equivalent to the cumulative burden of all men, in Gethsemane that He descended below all things so that all could repent and come to Him" (Benson, p. 7).

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S. KENT BROWN

GIFT OF THE HOLY GHOST

The gift of the HOLY GHOST is the right or privilege of receiving divine manifestations, spiritual gifts, and direction from the Holy Ghost. This gift is conferred upon members of the Church by the LAYING ON OF HANDS following BAPTISM. It is considered one of the essential ORDINANCES of the GOSPEL OF JESUS CHRIST and an absolute prerequisite of SALVATION.

The Holy Ghost is the third member of the GODHEAD, while the gift of the Holy Ghost consists of the privilege to receive inspiration, manifestations, and other spiritual gifts and blessings from that member of the Godhead (*TPJS*, p. 199). Among the most important spiritual blessings associated with the gift of the Holy Ghost is the sanctifying or cleansing power of the Holy Ghost, whereby men and women are BORN OF GOD. Through this BAPTISM OF FIRE AND OF THE HOLY GHOST, individual hearts and desires are cleansed and spirits made pure as the culmination of the process of repentance and baptism (2 Ne. 31:13, 17; 3 Ne. 27:20). Other important manifestations of the Holy Ghost include bearing witness of Jesus Christ and of divine truths, providing spiritual guidance and warning as appropriate, and enabling discernment of right and wrong.

The gift of the Holy Ghost is understood to be the key to all of the "spiritual gifts" found in the Church, including the gifts of PROPHECY and REVELATION, of healing, of speaking in tongues, and of the translation and interpretation of tongues. These distinctive GIFTS OF THE SPIRIT normally are manifested only among those who have received the gift of the Holy Ghost and who qualify by their needs and their worthiness for such divine assistance, even as the original apostles of Christ received these gifts only after the Holy Ghost came upon them on the Day of Pentecost (Acts 2:1–17).

In LDS practice, the gift of the Holy Ghost is given by the laying-on of hands as indicated in the New Testament (see Acts 8:17–18; 19:2–6; 2 Tim. 1:6; Heb. 6:2), normally immediately following or within a few days of the baptism by water. A bearer of the Melchizedek Priesthood (usually joined by a few others holding the same priesthood) lays his hands upon the head of the newly baptized member, calls the person by name, confirms him or her a member of the Church, and says, "Receive the Holy Ghost." The exact wording of this ordinance is not prescribed, but it always involves the CONFIRMATION of MEMBERSHIP, the bestowal of the gift of the Holy Ghost, and a reference to the priesthood authority by which the ordinance is performed. These basic components of the ordinance often are followed by a verbal BLESSING that offers counsel and direction to the new member. In proxy TEMPLE ORDINANCE work for deceased persons, the same basic confirmation follows the ordinance of baptism for the dead.

The New Testament account of how the Saints in Samaria received the gift of the Holy Ghost makes clear that bestowal of this gift requires a higher AUTHORITY than is needed for performing baptisms (see Acts 8:14–17).

When Jesus Christ visited the Nephites, he first gave authority to baptize (3 Ne. 11:22), and in a subsequent visit he gave authority to bestow the Holy Ghost, as he touched and spoke to each of the twelve disciples individually (3 Ne. 18:36–37). Whereas baptisms can be performed by priests in the Aaronic Priesthood, the Holy Ghost can be conferred only by bearers of the higher or Melchizedek Priesthood (Moro. 2:2; JS—H 1:70). JOHN THE BAPTIST referred to this fundamental distinction between the two priesthoods: "I indeed

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The gift of the Holy Ghost is formally bestowed upon an individual only once, but the spiritual benefits associated with this gift can and should be continuous during a lifetime. Latter-day Saints are taught to strive to live so as to have the Holy Ghost as a "constant companion" to strengthen them and help them choose the right (D&C 121:46). The granting of the gift alone, however, does not insure these inspirations. The actual reception of the Holy Ghost is conditional upon the humility, faith, and worthiness of the individual who has had the gift bestowed on him or her. President Joseph F. SMITH taught that the gift of the Holy Ghost confers upon worthy and desirous members "the right to receive . . . the power and light of truth of the Holy Ghost, although [they] may often be left to [their] own spirit and judgment" (*GD*, pp. 60–61).

The gift of the Holy Ghost is referred to by the Prophet Joseph SMITH as one of the basic principles and ordinances of the gospel, being integrally linked to faith in Jesus Christ, repentance, and baptism by immersion for the REMISSION OF SINS (*see* FIRST PRINCIPLES OF THE GOSPEL; A of F 4). Together these four constitute the "first principles" of the gospel of Jesus Christ (*see* GOSPEL OF JESUS CHRIST; 3 Ne. 27:19–21) and the only means whereby men and women can be cleansed of all sin—to become pure and spotless and worthy to enter the presence of God.

The Holy Ghost continues to aid in the process of spiritual purification through "the baptism by fire," which has been described in these words: "By the power of the Holy Ghost—who is the Sanctifier (3 Ne. 27:19–21)—dross, iniquity, carnality, sensuality, and every evil thing is burned out of the repentant soul as if by fire; the cleansed person becomes literally a new creature of the Holy Ghost. . . . He is born again" (*MD*, p. 73). The Savior referred to this spiritual rebirth when he told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

A single experience of being "born again" does not alone insure salvation. It is also necessary for a person to "endure to the end," an essential element of the gospel of Christ (2 Ne. 31:20; 3 Ne. 27:16–17). The prophet $Nephi_1$ taught that ENDURING TO THE END requires that one "feast upon the words of Christ," following the guidance of the Holy Ghost in "all things what ye should do" (2 Ne. 32:3–5). The gift of the Holy Ghost thus ensures that divine guidance and spiritual renewal take place throughout one's life, provided that the requisite repentance and humility are manifested.

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BRUCE DOUGLAS PORTER

GIFTS OF THE SPIRIT

The seventh Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth." All such heavenly endowments come as gifts of the Spirit—that is, through the grace of God and the operation and power of the HOLY GHOST. As prerequisites to obtaining such gifts, a person must receive the ordinances of baptism and the bestowal of the GIFT OF THE HOLY GHOST from an authorized priesthood holder, must earnestly seek to obtain the gift or gifts, and must make sincere efforts to keep the Lord's COMMANDMENTS.

Clearly the Spirit can grant any gift that would fill a particular need; hence, no exhaustive list is possible, but many gifts have been promised the Church. Through the New Testament, readers are familiar with the six specified above: the two related to the gifts of tongues and their interpretation, or the power to speak in a language not previously learned and the ability to interpret such speech; the gift of prophecy, exhibited sometimes in the predictive sense but more often in the sense that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10); revelation, or the heaven-inspired receipt of knowledge, wisdom, or direction; visions, or visual spiritual manifestations such as PROPHETS have received in all ages and as Joel predicted for many others in the latter days (Joel 2:28–29); healing, or the power to "lay hands on the sick" that they may recover (Mark 16:18).

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BRUCE DOUGLAS PORTER

GIFTS OF THE SPIRIT

The seventh Article of Faith of The Church of Jesus Christ of Latter-day Saints reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth." All such heavenly endowments come as gifts of the Spirit—that is, through the grace of God and the operation and power of the HOLY GHOST. As prerequisites to obtaining such gifts, a person must receive the ordinances of baptism and the bestowal of the GIFT OF THE HOLY GHOST from an authorized priesthood holder, must earnestly seek to obtain the gift or gifts, and must make sincere efforts to keep the Lord's COMMANDMENTS.

Clearly the Spirit can grant any gift that would fill a particular need; hence, no exhaustive list is possible, but many gifts have been promised the Church. Through the New Testament, readers are familiar with the six specified above: the two related to the gifts of tongues and their interpretation, or the power to speak in a language not previously learned and the ability to interpret such speech; the gift of prophecy, exhibited sometimes in the predictive sense but more often in the sense that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10); revelation, or the heaven-inspired receipt of knowledge, wisdom, or direction; visions, or visual spiritual manifestations such as PROPHETS have received in all ages and as Joel predicted for many others in the latter days (Joel 2:28–29); healing, or the power to "lay hands on the sick" that they may recover (Mark 16:18).

Scripturally, gifts of the Spirit are among the signs that "follow them that believe" (Mark 16:17). Eager to receive such promised gifts but lacking in understanding, some of the early converts to the Church (1831–32) became caught up in "spiritual" excesses that were common to revivalist campground meetings, with which they were familiar. In early days in KIRTLAND, OHIO, the Prophet Joseph SMITH observed, "many false spirits were introduced . . . many ridiculous things were entered into . . . [that would] cause the Spirit of God to be withdrawn" (*TPJS*, pp. 213–14). In congregations around Kirtland, Parley P. PRATT specifically noted "disgusting" spiritual operations, "unseemly gestures," people falling "into ecstasies, and . . . drawn into contortions . . . fits" (Pratt, p. 61). Joseph Smith condemned such practices as unnatural and without useful purpose, since they communicated no intelligence (*TPJS*, pp. 204, 214). Thus dissociating the Church from the spiritual extravagances of frontier Christianity, the authorities moved swiftly against such erroneous practices, reclaiming those members whom they could and excommunicating those who persisted in their error.

In the doctrinal unfolding of the infant Church, Joseph Smith received revelations relating to spiritual gifts, notably that of March 8, 1831 (now D&C 46). Having first warned against deception by false spirits, the revelation set out the gifts much as PAUL and MORONI$_2$ did for the first-century and the Nephite churches, respectively (see 1 Cor. 12; Moroni 10). Mentioned besides the six above were knowledge; wisdom; faith to be healed; the working of MIRACLES; knowledge of the ways in which gifts may be administered; and the DISCERNMENT of spirits, whether they are of God or of the devil. Listed too was the gift of the Spirit's witness of Jesus Christ and his atonement for the sins of the world, and, for some, the gift of believing the words of one who declares that witness (D&C 46:14).

The revelation promises at least one gift to every faithful Latter-day Saint. Bishops and other presiding officers, by virtue of their CALLINGS to watch over the Church, may receive multiple gifts, including the special gift of discernment to detect false from true spirits. On the latter point, Joseph Smith cautioned about "the common error of considering all supernatural manifestations to be of God," warning that evil spirits as well as heavenly ones can, for example, speak in tongues and interpret them; and that in their deception they may even give recognition to the Savior and his authorized servants (*TPJS*, pp. 206–13, 229; also Luke 4:33–35; Acts 16:16–18).

Many early LDS journals recount experiences with spiritual gifts: In 1830 Newel Knight saw a vision of heaven apparently similar to what the martyr Stephen described ("Newel Knight's Journal," pp. 52–53). In Kirtland in 1831, Chloe Smith, who had been languishing near death, was instantly restored to health under Joseph Smith's ministration (Pratt, pp. 66–67). At a meeting in Ontario, Canada, in 1833, Lydia Bailey (later Knight) spoke in tongues (*Journal History*, Oct. 19, 1833). Following Heber C. Kimball's prophetic promise in 1836 that a son would be born to Parley and Thankful Pratt, childless after ten years of marriage, a son was born a year later (Pratt, pp. 130–31, 165). Then as now, both leaders and the general membership were blessed with such gifts.

Gifts of the Spirit are to be sought for their beneficial effect rather than for their remarkable character (see 1 Cor. 14). In fact, as Joseph Smith observed, only one or two of the gifts are visible when in operation. In its commonly understood sense, the gift of tongues is one such, but President Joseph F. SMITH stressed its more practical aspect: "I needed the gift of tongues once, and the Lord gave it to me. I was in a foreign land, sent to preach the gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the gospel. There was a purpose in it" (Smith, p. 201). In this way, the gift is frequently enjoyed by LDS missionaries today.

Throughout the world, Latter-day Saints report a variety of spiritual gifts in the normal course of their lives. Faithful members commonly receive through the Spirit the gift of the testimony of Jesus Christ and his restored gospel—and those individual testimonies constitute the strength of the Church; the gift of knowledge of spiritual things is enjoyed widely; daily, PRIESTHOOD bearers lay hands on the heads of sick family members or friends, as requested (see James 5:14–15), and bring them heaven's healing powers, frequently with instant effect; men, women, and young persons receive revelation as needed for the benefit of themselves, their families, or those whom they

serve in Church callings. Virtually all of these activities and others of comparable spiritual significance go on in the privacy of home and heart without any public awareness of them.

All spiritual gifts are needed in the Church (1 Cor. 12), but that some are more to be desired than others is evident from Paul's writings: One is to seek the best gifts. Of special significance for all who desire "a more excellent way" (1 Cor. 12:31) is to receive and develop the gift of CHARITY. This "pure love of Christ" is a fundamental mark of true DISCIPLESHIP, a prerequisite to ETERNAL LIFE, and a quality one is therefore to pray and work for with all energy of heart (Moroni 7:47–48; 10:21; Ether 12:34). Paul's masterful exposition on charity (1 Cor. 13) further defines this attribute and confirms love as the great commandment and the Christian's crucial need. Disciples are to manifest this gift and also desire others (1 Cor. 14:1), working by the power of God and by the gifts of the Spirit (Moro. 10:25).

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H. GEORGE BICKERSTAFF

GOD

Latter-day Saints declare, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost" (A of F 1). Joseph SMITH offered the following clarification: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (D&C 130:22; *see* GOD THE FATHER; HOLY GHOST; JESUS CHRIST).

The Father, Son, and Holy Ghost are three separate and distinct beings who constitute one GODHEAD. Generally speaking, the Father is the Creator, the Son is the Redeemer, and the Holy Ghost is the Comforter and Testifier (cf. *MFP* 5:26–34; *TPJS*, p. 190). Many scriptural passages illustrate the distinct character of the members of the Godhead. For example, at the baptism of Jesus, while he was in the water, the Father's voice was heard from heaven, and the Holy Ghost descended "like a dove" and rested upon the Son (Matt. 3:13–17; *see* JESUS CHRIST: BAPTISM). All three persons were manifested separately and simultaneously. Also, Jesus said, "My Father is greater than I" (John 14:28), and in another place declared, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Further, Jesus pointed to the Father and himself as two separate witnesses of the divinity of his work (John 5:32–37; 8:12–18). On the MOUNT OF TRANSFIGURATION the heavenly Father identified the mortal Jesus to Peter, James, and John as "my beloved Son" (Matt. 17:5). Moreover, the Son often prayed to his Father. In Gethsemane he prayed to the Father while in deep anguish (Mark 14:32–39; cf. Luke 22:40–46; D&C 19:16–19), and on the cross he cried out to the Father, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34; cf. Ps. 22:1). All of these passages clearly show that the Father is a being distinct from the Son. Although they are one in mind and purpose, they are two separate individuals and bear testimony of one another (cf. 3 Ne. 11:7–11).

The way in which the Godhead is one is illustrated by Jesus' prayer that his disciples would be one, even as he and the Father are one (John 17:21–22; cf. 3 Ne. 11:27, 32–36; 28:10–11). Here he was praying for his disciples' unity of mind, purpose, and testimony, not for the merger of their identities into a single being. He prayed that they would be one in desire, purpose, and objective, exactly as he and his Father are (*TPJS*, p. 372; *see* UNITY).

The Father, as God, is omnipotent, omniscient, and, through his spirit, omnipresent (*see* LIGHT OF CHRIST). He is merciful and gracious, slow to anger, abundant in goodness. His course is one eternal round. He is a God of truth and no respecter of persons. He personifies love.

Though Latter-day Saints extensively use the scriptures to learn about God, their fundamental knowledge concerning him is based upon the Prophet Joseph Smith's FIRST VISION, the Prophet's subsequent revelatory experiences, and individual personal REVELATION. While mankind may reason or speculate concerning the existence of God, and his nature, the principal way by which they can know about God is dependent upon his revealing himself to them (*see* TESTIMONY OF JESUS CHRIST).

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Before A.D. 325, the date of the first Christian ecumenical council at Nicaea, the nature of God was debated by philosophers and people of faith.

Since then, the concept of God has been the subject of ecumenical councils, philosophical discussions, and creeds. None of these is the source of the LDS understanding of God. To be sure, many classical arguments for the existence of God have been advanced, including the ontological arguments of Anselm, the five "proofs" of St. Thomas Aquinas, the teleological argument of Descartes, the ethical argument of Leibniz, and the postulates of practical reason of Kant. As impressive as any of these might be as achievements of the human intellect, none of them is the source of faith in God for Latter-day Saints, whose faith is based upon personal testimony grounded in personal experience (*see* EPISTEMOLOGY; FAITH; REASON AND REVELATION).

The last chapter of the Book of Mormon records this promise: "And when ye shall receive these things [of God], I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things" (Moro. 10:4–5). The personal witness that one receives in answer to prayer is called a TESTIMONY. Latter-day Saints teach that through this source a person can receive a sure witness that God lives, a confirmation regarding the various principles that the scriptures teach, and clarification where it is needed.

Belief in God, or a measure of faith in him, is essential to finding the reality of his existence. Inasmuch as God exists, and human beings are his children, it is important for men and women to know these facts because such knowledge is a component of ETERNAL LIFE (John 17:3). Individuals need to know that they are themselves eternal beings, that they are dependent upon God for their earthly existence (cf. Mosiah 2:21), and that their future condition depends on how they relate to God and keep his commandments (*see* COMMANDMENTS; OBEDIENCE).

God loves his children and has provided the means for them to realize their divine potential (*see* GODHOOD). God has given humankind the program for his children as a whole (*see* PLAN OF SALVATION), and through the gift of the Holy Ghost he gives special guidance to individuals as they seek it (*see* INSPIRATION). God revealed his will to prophets in ancient times and to apostles in the MERIDIAN OF TIME, and he continues to reveal himself to living prophets and apostles in the latter days.

Learning of God's existence creates the desire to know him, and know what he would have one do or be. As one's faith and knowledge of God increase, one desires more and more to keep God's commandments and feel close to him (*see* FAITH). The Prophet Joseph Smith taught that knowing the true character of God forms the basis for the faith that leads to salvation (*Lectures on Faith* 4:1; *see* LECTURES ON FAITH). Jesus promised that the Comforter, or Holy Ghost, would be sent to one who keeps God's commandments (John 14:26). The ideal is to enjoy that influence continuously.

The Prophet Joseph Smith said, "It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us: yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did" (*TPJS*, pp. 345–46). Further, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another" (*TPJS*, p. 345).

Thus, all humans must learn from God who they are, where they came from, why they are on earth, where they are going, and what their eternal potential is, by studying the scriptures and receiving personal revelation. All things center in God.

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DAVID H. YARN, JR.

GOD, ATTRIBUTES OF

See: God; God the Father; Godhood; Lectures on Faith

GOD THE FATHER

[*This entry is composed of four articles*:

Overview
Names and Titles
Glory of God
Work and Glory of God

The first article is an introduction to doctrines about God the Father and the sources where they may be found. The second article lists the main names and titles by which God is known in LDS scripture. The third article offers a brief discussion of the Glory of God. *The concluding article in this entry elaborates on the concept of the purposes of God in relation to mankind.*]

OVERVIEW

Latter-day Saints commonly refer to God the Eternal Father as Elohim, a Hebrew plural (*'elohim*) meaning *God* or *gods*, and to his Son Jesus Christ as Jehovah (*see* ELOHIM; JEHOVAH, JESUS CHRIST). Distinguishing between the persons of the Father and the Son is not possible with more ambiguous terms like "God"; therefore, referring to the Father as "Elohim" is a useful convention as long as one remembers that in some passages of the Hebrew Bible the title *'elohim* does not refer exclusively to the person of God the Father. A less ambiguous term for God the Father in LDS parlance might be "Ahman" (cf. D&C 78:15, 20), which, according to Elder Orson PRATT, is a name of the Father (*JD* 2:342).

In Church theology, the doctrine of the nature of God is established more clearly by the First Vision of the Prophet Joseph SMITH than by anything else. Here, Joseph Smith saw for himself that the Father and the Son were two separate and distinct beings, each possessing a body in whose image and likeness mortals are created. For Latter-day Saints, no theological or philosophical propositions about God can override the primary experience of the Prophet (*see* FIRST VISION).

In one sense, it creates a slight distortion to focus on one member of the Godhead and discuss his characteristics in isolation from those of the other two, for Father, Son, and Holy Ghost are one in mind, one in purpose, and one in character (John 10:30; 17:11, 21–23). Most of what can be said of the Father is also true of the Son and vice versa. The Prophet Joseph Smith said that the Son does nothing for which the Father is not the exemplar (*TPJS*, p. 312; cf. John 5:19–20).

Yet God the Father is not one in substance with the Son or the Holy Spirit, but is a separate being. The Father existed prior to the Son and the Holy Ghost and is the source of their divinity. In classical terms, LDS theology is subordinationist; that is, it views the Son and the Holy Ghost as subordinate to and dependent upon God the Eternal Father. They are his offspring. Thus Joseph Smith referred to the Father as "God the first" to emphasize his priority in the Godhead (*TPJS*, p. 190). The Son and the Holy Spirit were "in the beginning, with God," but the Father alone existed before the beginning of the universe as it is known. He is ultimately the source of all things and the Father of all things, for in the beginning he begot the Son, and through the instrumentality of his agent, the Son, the Father accomplished the creation of all things.

Latter-day Saints perceive the Father as an exalted Man in the most literal, anthropomorphic terms. They do not view the language of Genesis as allegorical; human beings are created in the form and image of a God who has a physical form and image (Gen. 1:26). The Prophet Joseph Smith explained, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit" (D&C 130:22). Thus, "God is a Spirit" (John 4:24) in the sense that the Holy Ghost, the member of the Godhead who deals most often and most directly with humans, is a God and a spirit, but God the Father and God the Son are spirits with physical, resurrected bodies. Latter-day Saints deny the abstract nature of God the Father and affirm that he is a concrete being, that he possesses a physical body, and that he is in space and time. They further reject any idea that God the Father is "totally other," unknowable, or incomprehensible. In LDS doctrine, knowing the Father and the Son is a prerequisite to eternal life (John 17:3; D&C 88:49). In the opinion of many Latter-day Saints, the concept of an abstract, incomprehensible deity constitutes an intrusion of Greek philosophical categories upon the biblical record.

The Father, Elohim, is called the Father because he is the literal father of the spirits of mortals (Heb. 12:9). This paternity is not allegorical. All individual human spirits were begotten (not created from nothing or made) by the Father in a premortal state, where they lived and were nurtured by Heavenly Parents. These spirit children of the Father come to earth to receive mortal bodies; there is a literal family relationship among humankind. Joseph Smith taught, "If men do not comprehend the character of God, they do not comprehend themselves" (*TPJS*, p. 343). Gods and humans represent a single divine lineage, the same species of being, although they and he are at different stages of progress. This doctrine is stated concisely in a well-known couplet by President Lorenzo SNOW: "As man now is, God once was: as God now is, man may be" (*see* GODHOOD). This principle is clearly demonstrated in the person of Jesus Christ, a God who became mortal, and yet a God like whom mortals may become (Rom. 8:29; 2 Cor. 3:18). But the maxim is true of the Father as well. As the Prophet Joseph Smith said, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret" (*TPJS*, p. 345). Thus, the Father became the Father at some time before "the beginning" as humans know it, by experiencing a mortality similar to that experienced on earth. There has been speculation among some Latter-day Saints on the implications of this doctrine, but nothing has been revealed to the Church about conditions before the "beginning" as mortals know it. The important points of the doctrine for Latter-day Saints are that Gods and humans are the same species of being, but at different stages of development in a divine continuum, and that the heavenly Father and Mother are the heavenly pattern, model, and example of what mortals can become through obedience to the gospel (*see* MOTHER IN HEAVEN). Knowing that they are the literal offspring of Heavenly Parents and that they can become like those parents through the gospel of Jesus Christ is a wellspring of religious motivation. With God as the literal Father and with humans having the capacity to become like him, the basic religious questions "Where did I come from?," "Why am I here?," and What is my destiny?" are fundamentally answered.

Latter-day Saints also attribute omnipotence and omniscience to the Father. He knows all things relative to the universe in which mortals live and is himself the source and possessor of all true power manifest in it. This is part of what it means to be exalted, and this is why human beings may safely put their faith and trust in God the Father, an exalted being. Nevertheless, in most things dealing with this world, the Father works through a mediator, his Son, Jesus Christ. With few exceptions, scriptural references to God, or even to the Father, have Jesus Christ as the actual subject, for the Father is represented by his Son. On those few recorded occasions when the Father has plainly manifested himself, he has apparently limited his personal involvement to bearing witness of the Son, as at the baptism of Jesus (Matt. 3:17), at the transfiguration (Matt. 17:5), in his witness to the Nephites and Lamanites (3 Ne. 11:7), and in Joseph Smith's First Vision (JS—H 1:17). Christ is the agent of the Father, and since he alone, by his atonement, has made access to the Father possible, Latter-day Saints worship and pray to the Father and offer all other sacred performances to him in the name of the Son, Jesus Christ (Moses 5:8).

Another important personal attribute of the Father is his perfect love (1 Jn. 4:8). Because of this love, it is the nature of the Father to improve everything and everyone to the extent that they will allow. Out of preexisting chaos, matter unorganized, the Father created an orderly universe. Out of preexisting intelligence, he begat spirit children. Even those of his children who will not cooperate and obey, and who cannot therefore become like him, he still saves, if they will allow it, and places them in lesser kingdoms of glory (D&C 76:42–43; *see* SALVATION): "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). The love of the Father is not limited to those who worship and obey him, although their rewards will be greatest, but it is extended to all of his children. The Father's work, and his glory, is to love and to lift all of his children as far as they will allow him. Latter-day Saints believe it is the intention of the Father to make all human beings as happy as they possibly can be. To that end, the Father authored the PLAN OF SALVATION. The Father desires that all human beings be exalted like himself, receive the powers and the joys that he possesses, and experience a fulness of joy in eternity. The limiting factor is the degree to which humans, by exercising their faith and obedience and by making wise choices, will permit the Father to bless them in

achieving this goal. Sometimes having faith in God means having faith that the Father's plan will do what it is designed to do—to bring maximum happiness to human beings. Nevertheless, Latter-day Saints believe, in contrast to some other views, that the Father will never violate individual agency by forcing his children to exaltation and happiness. Coercion in any degree, even in the form of predestination to the celestial kingdom, is abhorrent to the nature of the Father. All relationships to him or associations with him are voluntary.

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STEPHEN E. ROBINSON

NAMES AND TITLES

Known names and titles of God the Eternal Father are limited in number, especially when compared to the names applied to Jesus Christ (*see* JESUS CHRIST, NAMES AND TITLES OF). Latter-day Saints understand the Godhead to consist of three separate individuals: the Father; Jesus Christ, his Son; and the Holy Ghost (D&C 130:22). Therefore, when the need exists to distinguish God the Father from the other two members of the Godhead, Church members select from the names found in scripture.

GOD. Among Latter-day Saints, the title "God" generally identifies God the Father. Occasionally, God may refer to the unified Godhead of the Father, Son, and Holy Ghost (cf. 2 Ne. 31:21; D&C 20:28) and at times to each member individually (*AF*, pp. 159–63). This characteristic makes the attempt to distinguish the Father from Jesus Christ in scripture very difficult at times. Significantly, Jesus' declarations that he and the Father are "one," and to know one is to know the other, indicate that the unity or "oneness" of the Godhead—in purpose and mind and testifying of one another—is of primary worth and seems to diminish the importance of making distinctions among its members. The scriptures teach that a person will come to know the Father by first knowing Christ (John 14:6–23; D&C 84:35–38; 93:1–22; 132:12). Jesus' instructions that his believers are to be "one" with him as he is "one" with the Father are basic to his doctrine (cf. John 17:1–26; 3 Ne. 11:32–36).

FATHER, FATHER IN HEAVEN. The name-title "Father in Heaven" refers to the director of creation and Father of the spirits of all mankind (*MFP* 5:26–27). Jesus used the terms "my Father," "our Father," and "the Father" when teaching about and praying to his Father. The Aramaic word *'abba* (father) has carried over into English translations of the New Testament (Mark 14:36; Rom. 8:15; Gal. 4:6). In the Book of Mormon, the resurrected Jesus continually used the title "Father" when referring to the Father in Heaven (e.g., 3 Ne. 11:11; 19:20–23). In some instances, however, Father may refer to the Son (*see* JESUS CHRIST: FATHERHOOD AND SONSHIP). According to both the New Testament and Book of Mormon, faithful souls who are converted to Jesus Christ and who make personal covenants with him are spiritually reborn, becoming "his sons and his daughters" (e.g., Mosiah 5:7; cf. 1 Cor. 4:15; 2 Cor. 6:18; *MFP* 5:27–31).

GOD THE FATHER. The combination of the title "God" and the appellative "Father" specifies the Father of Jesus Christ and of all spirits. Latter-day Saints worship God the Father and Jesus Christ and pray to the Father in the name of Christ as directed by the Lord (D&C 88:64).

ELOHIM. The commonly used term for "God" or "gods" in the Hebrew Bible is *'elohim*, a plural form whose singular is *'eloah* or *'el* and has the meaning of "lofty one" or "exalted one." Early Church leaders adopted the policy of designating God the Father by the exalted name-title "Elohim" (cf. *MFP* 5:26; *see* ELOHIM; NAME OF GOD). This terminology has continued down to the present.

JEHOVAH, LORD, LORD GOD. The term "LORD," printed with capital letters in many English versions of the Old Testament, is a substitute for the name Jehovah (*yhwh* in the Hebrew Bible). Even though Latter-day Saints identify Jesus Christ as Jehovah (3 Ne. 15:3–5; cf. D&C 110:1–4; *see* JEHOVAH, JESUS CHRIST), they utilize the title "Lord" for both the Father and the Son, as is common throughout scripture. The title "Lord God" in the Hebrew Bible is a compound of *'elohim* preceded by either *yhwh* (Jehovah) or *adonai* (lord or master). This combined name-title refers mainly to Jehovah in the Old Testament. In the New Testa-

ment, the Book of Mormon, and in other latter-day scriptures, "Lord God" can mean either the Father (e.g., Moses 4:1–4) or the Son (Mosiah 3:21).

AHMAN. In two revelations to Joseph SMITH (D&C 78:20; 95:17), Jesus Christ referred to himself as "the Son Ahman," allowing the possibility that "Ahman" may be a word meaning God, and one of the names of the Father (*see* AHMAN). The name also appears in a compound place name, ADAM-ONDI-AHMAN (D&C 116:1; 117:8, 11).

MAN OF HOLINESS. Adam learned by revelation that one of the names of God the Father is "Man of Holiness" (Moses 6:57). Enoch also recorded God's words: "Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name" (Moses 7:35; *see* ENDLESS AND ETERNAL).

In the Bible and latter-day scripture, other titles for God carry valuable meaning: "Father of Spirits," "God of all other Gods," "Endless," "The Living God," and "Lord of Sabaoth [Hebrew for "Hosts"], which is by interpretation, the creator of the first day, the beginning and the end" (D&C 95:7).

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GLADE L. BURGON

GLORY OF GOD

Glory is an intrinsic attribute and emanation of God, which LDS SCRIPTURES associate with divine law and with the power and Spirit that "proceedeth forth from the presence of God to fill the immensity of space" (D&C 88:7–13). Prominent terms for this "spirit of glory" (1 Pet. 4:14) are the Spirit of God, the HOLY SPIRIT, the Spirit of the Lord, the light of truth, the LIGHT OF CHRIST, and the Spirit of Christ. This all-pervading Spirit is so pure and refined that it is not perceptible to mortals under ordinary circumstances (D&C 131:7–8; *TPJS*, pp. 207, 301–332). Yet on occasion, the prophets testify, the innate glory has been visibly manifest as flaming spiritual fire (Ex. 24:17; Acts 2:3; Hel. 5:43–45; 3 Ne. 17:24; 19:13–14; *HC* 1:30–32). Moses and Jesus were transfigured by the same glorifying power (Ex. 34:29–35; Matt. 17:2).

Because glory radiates from God, he is described as "a consuming fire" (Deut. 4:24; cf. Isa. 33:14). God may withhold or conceal his glory (*TPJS*, pp. 162, 181, 325). But he may also radiate such transcendent light and heat that no mortal flesh can endure his presence (Mal. 4:1; D&C 133:41, 49; *HC* 1:17, 37). Only when clothed by the Spirit can anyone endure the glorious presence of God (Moses 1:2, 11; D&C 67:11).

The spirit of glory permeates God's creations (D&C 63:59; 88:41). Therefore, they are kingdoms of glory, and to behold any or the least of his creations is to behold a portion of his glory (Moses 1:5; Ps. 19:1; D&C 88:45–47; *TPJS*, p. 351). Since God's works are endless, his glory is ever-increasing (Abr. 3:12; Moses 1:38; 7:30). His "work and glory" are to bring to pass the immortality and eternal life of his children (Moses 1:39). As Jesus' submission to the will of his Father glorified both himself and his Father, so does the obedience of his children glorify both themselves and God (John 13:31; 17:1). Oneness with God is achieved through this relationship of glory (John 17:21–23; D&C 88:60).

The degree to which mortal men and women acquire and live the moral and spiritual principles of light and truth inherent in divine INTELLIGENCE determines the degree to which they will be filled with the glory of God when resurrected and, therefore, the sphere of glory they will inherit in eternity (D&C 88:22–32; 93:20, 28; 130:18–19; *TPJS*, p. 366).

RODNEY TURNER

WORK AND GLORY OF GOD

A revelation received by Moses between his experience at the burning bush (Ex. 3:1–4:17) and his return to Egypt (Ex. 4:20; cf. Moses 1:26) describes the work and glory of God as "to bring to pass the immortality and eternal life of man" (Moses 1:39). One of the most frequently quoted passages of scripture in LDS sermons, this declaration elucidates the chief object of God's actions on behalf of his children.

Earlier in this vision, Moses had "beheld many lands; and each land was called earth, and there were inhabitants on the face thereof" (Moses 1:29). Then the Lord told him that "as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works" (1:38). After receiving this expansive, orienting view of God's creations, Moses asked the

Lord, "Tell me, I pray thee, why these things are so, and by what thou madest them?" (1:30).

The Lord answered the first question by explaining that "this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Creating worlds and populating them with his children are major parts of God's "work." He creates EARTHS as dwelling places for his spirit children, where they receive physical bodies and learn to walk by faith. Whereas IMMORTALITY is never-ending life, ETERNAL LIFE means to become like God (*see* GODHOOD). Thus, God's "glory" consists in mankind's attainment of everlasting glory, the ultimate being eternal life.

In answer to Moses' second question (i.e., "by what thou madest them?"), the Lord stated that worlds were created by the power of the "Only Begotten Son, who is full of grace and truth" (Moses 1:32). This passage underscores the view that the creative acts of God, which include all inhabitable worlds (Moses 1:33; cf. John 1:1–2), are done through the Only Begotten as God's agent, and are done in grace and truth for the benefit of his children.

DENNIS L. LARGEY

GODHEAD

[*For discussions about the three members of the Godhead and their divine attributes and manifestations in the world, see* GOD; GOD THE FATHER; ELOHIM; MAN OF HOLINESS; JESUS CHRIST; HOLY GHOST; HOLY SPIRIT; GIFT OF THE HOLY GHOST; DOVE, SIGN OF. *See also* GODHOOD; ENDLESS AND ETERNAL; NAME OF GOD; INTELLIGENCE; FOREKNOWLEDGE OF GOD; OMNIPOTENT GOD, OMNIPRESENCE OF GOD, OMNISCIENCE OF GOD.]

Latter-day Saints believe in God the Father; his Son, Jesus Christ; and the Holy Ghost (A of F 1). These three Gods form the Godhead, which holds the keys of power over the universe. Each member of the Godhead is an independent personage, separate and distinct from the other two, the three being in perfect unity and harmony with each other (*AF*, chap. 2).

This knowledge concerning the Godhead derives primarily from the Bible and the revelations of the Prophet Joseph Smith (*see* SMITH, JOSEPH: TEACHINGS OF JOSEPH SMITH). For example, the three members of the Godhead were separately manifested at the baptism of Jesus (Matt. 3:16–17) and at the stoning of Stephen (Acts 7:55–56). Joseph Smith commented, "Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that had seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all" (*TPJS*, p. 312).

On June 16, 1844, in his last Sunday sermon before his martyrdom, Joseph Smith declared that "in all congregations" he had taught "the plurality of Gods" for fifteen years: "I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods" (*TPJS*, p. 370). The two earliest surviving accounts of Joseph's FIRST VISION do not give details on the Godhead, but that he consistently taught that the Father and the Son were separate personages is clearly documentable in most periods of his life (e.g., D&C 76:23 [1832]; 137:3 [1836]; his First Vision, JS–H 1:17 [recorded 1838]; D&C 130:22 [1843]). While the fifth LECTURE ON FAITH (1834) does not identify the Holy Ghost as a "personage," it affirms that "the Father, Son, and Holy Spirit constitute the Godhead" (cf. Millet, pp. 223–34).

Although the three members of the Godhead are distinct personages, their Godhead is "one" in that all three are united in their thoughts, actions, and purpose, with each having a fulness of knowledge, truth, and power. Each is a God. This does not imply a mystical union of substance or personality. Joseph Smith taught:

> Many men say there is one God; the Father, the Son and the Holy Ghost are only one God. I say that is a strange God anyhow—three in one, and one in three! It is a curious organization anyhow. "Father, I pray not for the world, but I pray for those that thou hast given me . . . that they may be one as we are." . . . I want to read the text to you myself—"I am agreed with the Father and the Father is agreed with me, and we are agreed as one." The Greek shows that it should be agreed. "Father, I pray for them which thou hast given me out of the world, . . . that they all may be agreed," and all come to dwell in unity [*TPJS*, p. 372; cf. John 17:9–11, 20–21; also cf. *WJS*, p. 380].

The unity prayed for in John 17 provides a model for the LDS understanding of the unity of the God-

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head—one that is achieved among distinct individuals by unity of purpose, through faith, and by divine will and action. Joseph Smith taught that the Godhead was united by an "everlasting covenant [that] was made between [these] three personages before the organization of this earth" relevant to their administration to its inhabitants (*TPJS*, p. 190). The prime purpose of the Godhead and of all those united with them is "to bring to pass the immortality and eternal life of man" (Moses 1:39; Hinckley, p. 49–51).

Each member of the Godhead fulfills particular functions in relation to each of the others and to mankind. God the Father presides over the Godhead. He is the Father of all human spirits and of the physical body of Jesus Christ. The human body was formed in his image.

Jesus Christ, the Firstborn son of God the Father in the spirit and the Only Begotten son in the flesh, is the creative agent of the Godhead and the redeeming mediator between the Father and mankind. By him God created all things, and through him God revealed the laws of salvation. In him shall all be made alive, and through his atonement all mankind may be reconciled with the Father.

The Holy Ghost is a personage of spirit who bears witness to truth. The Father and the Holy Ghost bear witness of the Son, and the Son and the Holy Ghost bear witness of the Father (3 Ne. 11:32; cf. John 8:18). Through the Holy Ghost, revelations of the Father and of the Son are given.

The LDS doctrine of the Godhead differs from the various concepts of the Trinity. Several postbiblical trinitarian doctrines emerged in Christianity. This "dogmatic development took place gradually, against the background of the emanationist philosophy of Stoicism and Neoplatonism (including the mystical theology of the latter), and within the context of strict Jewish monotheism" (*ER* 15:54). Trinitarian doctrines sought to elevate God's oneness or unity, ultimately in some cases describing Jesus as *homoousious* (of the same substance) with the Father in order to preclude any claim that Jesus was not fully divine. LDS understanding, formulated by latter-day revelation through Joseph Smith, rejects the idea that Jesus or any other personage loses individuality by attaining Godhood or by standing in divine and eternal relationships with other exalted beings.

[*See also* Christology; Deification.]

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PAUL E. DAHL

GODHOOD

Logically and naturally, the ultimate desire of a loving Supreme Being is to help his children enjoy all that he enjoys. For Latter-day Saints, the term "godhood" denotes the attainment of such a state—one of having all divine attributes and doing as God does and being as God is. Such a state is to be enjoyed by all exalted, embodied, intelligent beings (*see* DEIFICATION; ETERNAL PROGRESSION; EXALTATION; GOD; PERFECTION). The Church of Jesus Christ of Latter-day Saints teaches that all resurrected and perfected mortals become gods (cf. Gen. 3:22; Matt. 5:48). They will dwell again with GOD THE FATHER, and live and act like him in endless worlds of happiness, power, love, glory, and knowledge; above all, they will have the power of procreating endless lives. Latter-day Saints believe that Jesus Christ attained godhood (*see* CHRISTOLOGY) and that he marked the path and led the way for others likewise to become exalted divine beings by following him (cf. John 14:3).

The LDS conception of godhood is central to their understanding of why God creates and acts. Latter-day Saints believe in a God who "cleaves unto" other eternal INTELLIGENCES (D&C 88:40) and wants to make them happy. Joseph Smith observed, "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God" (*TPJS*, p. 255). Happiness is the goal of existence, and God created this world in order to promote happiness (2 Ne. 2:25). Because he loves the world, he gave his "only begotten Son" (John 3:16). God gives commandments to help mankind achieve happiness. Joseph Smith wrote: "In obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures,

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he never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances" (*TPJS*, pp. 256–57). The Book of Mormon refers to God's plan of salvation as "the great plan of happiness" (Alma 42:8). In this sense, God creates in order to increase the total happiness in the universe.

As the Supreme Being in the universe, God has the greatest capacity for happiness. Thus, to maximize joy in others, God desires them to be as much like him as possible. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39; cf. Ps. 16:11). This latter-day scripture is understood to mean that God's goal is to help men and women share in the kind of eternal life he lives. Joseph Smith wrote: "God . . . was more intelligent, [and he] saw proper to institute laws whereby [his children] could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits" (*TPJS*, p. 354).

All of God's spirit children have within them a divine nature with the potential to become like him. To become more like God, individuals must gain increased light and truth and follow all the commandments that God has given. They must know God (John 17:3; D&C 88:49) and see him (1 Jn. 3:2). Those who achieve this level of perfection will become joint-heirs with Christ: "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:14–17). "All that [the] Father hath" shall be given to them (D&C 84:37–38). In biblical terms, those who are worthy to share in all the power and glory that God himself has are called "gods": "Ye are gods; and all of you are children of the most High" (Ps. 82:6; John 10:34–38). Latter-day scriptures refer to several persons, including Abraham, Isaac, and Jacob, who once lived on earth and who are now resurrected beings and have become gods (D&C 132:37).

Most people are accustomed to using the term "God" to identify only one being, the Father. But the scriptures sometimes use the term to designate others as well. In this sense, while the faithful worship only one God in spirit and in truth, there exist other beings who have attained the necessary intelligence and righteousness to qualify for the title "god." Jesus Christ is a god and is a separate personage, distinct from God the Father (*see* GODHEAD).

People qualify themselves for this rank and degree of exaltation by bringing themselves fully in line with all that God has commanded them to do: "Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, . . . namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power" (*TPJS*, pp. 346–47).

Joseph Smith also wrote, "Every man who reigns in celestial glory is a God to his dominions" (*TPJS*, p. 374). This does not mean that any person ever would or could supplant God as the Supreme Being in the universe; but it does mean that through God's plan and with his help, all men and women have the capacity to participate in God's eternal work. People participate in this work by righteous living, by giving birth to children in mortality and helping them live righteous lives, and by bringing others to Christ. Moreover, Latter-day Saints believe that those who become gods will have the opportunity to participate even more fully in God's work of bringing eternal life to other beings. God is referred to as "Father in Heaven" because he is the father of all human spirits (Heb. 12:9; cf. Acts 17:29), imbuing them with divine potentials. Those who become like him will likewise contribute to this eternal process by adding further spirit offspring to the eternal family.

Latter-day Saints believe that God achieved his exalted rank by progressing much as man must progress and that God is a perfected and exalted man: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent

today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another" (*TPJS*, p. 345).

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GRANT R. HARDY

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Etymological Considerations for "Gospel"

The first division outlines the Latter-day Saint conception of the gospel of Jesus Christ, the fundamental teaching of the Church, as it is presented in scripture and in the teachings of the modern prophets. The second explores the complex history of the term and its possible meanings, particularly in Greek-speaking New Testament times.]

THE GOSPEL IN LDS TEACHING

JESUS CHRIST and his APOSTLES and PROPHETS have repeatedly announced the "good news" or "gospel" that by coming to Christ, a person may be saved. The Father is the author of the gospel, but it is called the gospel of Jesus Christ because, in agreement with the Father's plan, Christ's ATONEMENT makes the gospel operative in human lives. Christ's gospel is the only true gospel, and "there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent" (Mosiah 3:17; cf. Acts 4:12).

Even though Latter-day Saints use the term "gospel" in several ways, including traditional Christian usages, the Book of Mormon and other latter-day SCRIPTURES define it precisely as the way or means by which an individual can come to Christ. In all these scriptural passages, the gospel or DOCTRINE of Christ teaches that salvation is available through his authorized servants to all who will (1) believe in Christ; (2) repent of their SINS; (3) be baptized in water as a witness of their willingness to take his name upon them and keep his COMMANDMENTS; (4) receive the Holy Ghost by the LAYING-ON OF HANDS; and (5) endure to the end. All who obey these commandments and receive the BAPTISM OF FIRE AND OF THE HOLY GHOST and endure in faith, hope, and charity will be found guiltless at the last day and will enter into the kingdom of heaven (Alma 7:14–16, 24–25; Heb. 6:1–2).

THE PLAN OF SALVATION. President Brigham YOUNG taught that the "Gospel of the Son of God that has been revealed is a plan or system of laws and ordinances, by strict obedience to which the people who inhabit this earth are assured that they may return again into the presence of the Father and the Son" (*JD*, 13:233). The gospel of Jesus Christ is a key part of the PLAN OF SALVATION (or plan of redemption), which provides an opportunity for all people to obtain ETERNAL LIFE. Because of the FALL OF ADAM, which has passed upon all individuals by inheritance, all are subject to a PHYSICAL DEATH and a SPIRITUAL DEATH (2 Ne. 9:4–12; D&C 29:39–45; 1 Cor. 15:12–22) and cannot save themselves. God, the loving Father of all spirits, has declared that it is his work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39). For this purpose he provided a savior, Jesus Christ, who, because of his perfect LOVE, his sinlessness, and his being the Only Begotten of the Father in the flesh, was both willing and able to offer himself as a sacrifice for the sins of the world (John 3:16). Through his atonement, Christ redeemed all men, women, and children unconditionally from the two deaths occasioned by the transgression of Adam and Eve, and will also redeem them from their own sins, if they accept and obey his gospel (Moses 6:62; D&C 20:17–25; 76:40–53).

BASIC ELEMENTS. Modern revelations state that the Book of Mormon contains "the fulness of the gospel" (D&C 20:9; 27:5; 42:12). Of all the standard works, the Book of Mormon contains the most detailed exposition of the gospel. In three separate passages the basic elements of the gospel are explained by a prophet or by Jesus himself (2 Ne. 31:2–32:6; 3 Ne. 11:31–41; 27:13–21). Each of these passages is framed by the affirmation that "this is my doctrine" or "this is my gospel." The revelations to the Prophet Joseph SMITH confirm these Book of Mormon statements of the gospel in every detail (see D&C 18:17–23; 19:29–31; 20:25–29).

These core texts repeat the basic elements of the gospel message several times in slightly varied ways. Joseph SMITH referred to them in abbreviated form as "the first principles and ordinances of the Gospel" (A of F 4).

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1. Faith. LDS teaching emphasizes FAITH IN JESUS CHRIST as the first principle of the gospel. The priority of faith is twofold. The individual who accepts the gospel must start with faith in Jesus Christ, believing in him and his power to save people from their sins. Without faith, no one would be strongly motivated to repent and to live the rest of the gospel principles. Faith is also fundamental to the other elements of the gospel in that each of them is dependent on acts of faith in important ways. In this sense, NEPHI$_1$ compares living the gospel to entering a strait and narrow path that leads to eternal life. The gate by which one can enter this path is repentance and baptism. With the guidance of the Holy Ghost, one can follow the path, exercising faith and enduring to the end. Thus, faith in Jesus Christ is a link between what one does to enter the gate and what must be done thereafter. One cannot have entered the gate by repenting and making baptismal covenants "save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save" (2 Ne. 31:19). After starting on this strait and narrow path, one cannot reach salvation except by "press[ing] forward with a steadfastness [faith] in Christ . . . feasting upon the word of Christ" (2 Ne. 31:20), which includes those things that the HOLY GHOST tells one to do (2 Ne. 32:3, 5).

2. Repentance. The centrality of faith is emphasized by the way the gospel is presented in the Book of Mormon, with faith usually mentioned in the center and the call to REPENTANCE at the first. Individuals must forsake their sins and offer up "a sacrifice . . . [of] a broken heart and a contrite spirit." This requires that the sinner come down into the depths of HUMILITY and become "as a little child" (3 Ne. 9:20–22).

3. Baptism. The gospel emphasizes the absolute need for baptism for those accountable and capable of sin. Like repentance, baptism is also a commandment, and candidates for salvation must be baptized in order to obey the commandment (see 2 Ne. 31:6–7).

This essential ordinance is a witness to the Father that the repentant individual has covenanted with God to keep his commandments and has taken upon himself or herself the name of Christ. Faith in Jesus Christ, repentance, and baptism are the gate by which one enters into the way that leads to eternal life (2 Ne. 31:13–15). Because infants are incapable of sin or of making such covenants, parents are instructed to prepare them for baptism by the time they reach eight years of age, the age of ACCOUNTABILITY established in revelation (D&C 68:25–28; *see* INFANT BAPTISM).

4. The Holy Ghost. While water baptism symbolizes purification and rising from death to life, the actual cleansing or REMISSION OF SINS comes by obedience, and as a gift from God "by fire and by the Holy Ghost" (2 Ne. 31:17; Matt. 3:11), by which the individual is BORN OF GOD, having become a "new creature" (Mosiah 27:24–26; 1 Pet. 1:23). This spiritual experience is a witness from the Father and the Son that the sacrifice of the penitent has been accepted. After Jesus had taught the Nephites and they were baptized, "the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire" (3 Ne. 19:13; cf. Acts 2:4).

The GIFT OF THE HOLY GHOST, administered by the laying on of hands by one having authority, includes the promise "If ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do" (2 Ne. 32:5). This gift is a constant companion by which the individual receives "the words of Christ" directly for guidance in his or her own life, in addition to inspired instruction from Church leaders (2 Ne. 32:3; see also John 14:26; 16:13).

5. Endure to the End. "Enduring to the end" is the scriptural phrase describing the subsequent life of a member of Christ's church who has embraced the first principles of the gospel and has entered the gate that leads to eternal life. Once on this strait and narrow path, the member must press forward in faith, and continue in obedience to all the commandments of God.

Faith is linked with hope and charity. Receiving a remission of sins generates a hope of salvation. This is more than a desire, and gives a feeling of assurance. Such hope grows continually brighter through the workings of the Holy Ghost if one is consistently obedient (Ether 12:4). Charity, the "pure love of Christ," is characteristic of those who obey the commandments (Moro. 7:3–4, 47). Such persons reflect to others the same kind of pure love that they experience from the Lord.

6. Salvation. In addition to receiving daily blessings, Jesus Christ promises that those who comply with all of the principles and ordinances will receive eternal life. As revealed to the Prophet Jo-

seph Smith, salvation entails becoming an HEIR to the fulness of the CELESTIAL KINGDOM (D&C 76:50–70).

All LDS standard works contain clear statements of the gospel of Jesus Christ (see D&C 10:63–70; 11:9–24; 19:29–32; 20:37; 33:10–13; 39:6; 68:25; Moses 5:14–15, 58; 6:50–53). Latter-day Saints find the same concept in many New Testament passages (Matt. 3:11; 24:13–14; Acts 2:38; 19:4–6; Rom. 1:16), although frequently only a few of the six key elements are specifically mentioned in any one passage. This is also true of the Book of Mormon. For example, the promise "They that believe in him shall be saved" (2 Ne. 2:9) may be understood as a merism (an abbreviation of a formula retaining only the first and last elements) that implicitly invokes all six components even though they are not mentioned individually. Another merism states that believing in Jesus and enduring to the end is life eternal (2 Ne. 33:4; cf. v. 9).

OTHER MEANINGS. Although emphasis is placed on truths necessary for salvation, LDS usage of the term "gospel" is not confined to the scriptural definition. Latter-day Saints commonly refer to the entire body of their religious beliefs as "the gospel." By the broadest interpretation, all TRUTH originating with God may be included within the gospel. President Joseph F. SMITH said:

> In the theological sense, the gospel means more than just the tidings of good news, with accompanying joy to the souls of men, for it embraces every principle of eternal truth. There is no fundamental principle, or truth anywhere in the universe, that is not embraced in the gospel of Jesus Christ, and it is not confined to the simple first principles, such as faith in God, repentance from sin, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, although these are absolutely essential to salvation and exaltation in the kingdom of God [pp. 85–86].

Notwithstanding this wide range of meanings associated with the gospel, as President Smith explained, the saving truths encompassed by the first principles are indispensable and must be followed to obtain salvation. They are the central focus of the Church's teachings and practices. Latter-day Saints are under strict command to share the fundamental, first principles of the gospel with others so that all may have an equal chance to obtain salvation. Proselytizing efforts of individual members and full-time MISSIONARIES are intended to invite others to come to Christ through obedience to gospel principles and ordinances.

President Ezra Taft BENSON has similarly explained that "the gospel can be viewed from two perspectives. In the broadest sense, the gospel embraces all truth, all light, all revealed knowledge to mankind. In a more restrictive sense the gospel means the doctrine of the Fall . . . [and] atonement." Clarifying the restrictive sense, he explained:

> When the Savior referred to his gospel, He meant the . . . laws, covenants, and ordinances that men must comply with to work out their salvation. He meant faith in the Lord Jesus Christ, repentance from all sin, baptism by immersion by a legal administrator for the remission of our sins, and the receipt of the gift of the Holy Ghost, and finally he meant that one should be valiant in his testimony of Jesus until the end of his days. This is the gospel Jesus preached [p. 30].

Those who die without hearing the gospel while in MORTALITY will receive this opportunity in the SPIRIT WORLD. The necessary ordinances of baptism and the laying on of hands for the gift of the Holy Ghost will be performed on behalf of the dead by living members in Latter-day Saint TEMPLES. The deceased will decide for themselves whether to accept or reject the ordinances performed in their behalf (*see* SALVATION OF THE DEAD).

ETERNAL NATURE OF THE GOSPEL. Latter-day Saints believe that the gospel has always existed and will continue to exist throughout the eternities. The Prophet Joseph Smith said, "The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or ever 'the morning stars sang together' for joy" (*TPJS*, p. 220). The eternal nature of the gospel was also emphasized by President John TAYLOR, who declared that "the gospel is a living, abiding, eternal, and unchangeable principle that has existed coequal with God, and always will exist, while time and eternity endure, wherever it is developed and made manifest" (p. 88).

LDS scriptures explain that after the Lord had taught Adam and Eve the plan of salvation and the gospel (Moses 5:4–11), Adam was "caught away by the Spirit of the Lord" into the water where he was baptized. Following his baptism, the "Spirit of God descended upon him, and thus he was born of

the Spirit" (Moses 6:48–68). In later describing this experience, Enoch explained that God called upon Adam with his own voice, teaching him the same gospel set out in other scriptures:

> If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost [Moses 6:52].

Latter-day scripture records that Adam and Eve taught their children the gospel, but that Satan came among them and persuaded some to love him more than God (Moses 5:13; *see* DEVIL). Thus it has been with the descendants of Adam and Eve, and in this situation, the Lord called upon people everywhere to believe in the Son and to repent of their sins that they might be saved. This gospel message was a "firm decree" sent forth "in the world, until the end thereof," and was preached from the beginning by ANGELS, by the voice of God, and by the Holy Ghost (Moses 5:12–15, 58–59).

Latter-day Saints understand the history of the world in terms of periods of faithfulness and of APOSTASY. Although there have been many times when the gospel of Jesus Christ has been lost from the earth, it has repeatedly been restored through prophets sent to declare new DISPENSATIONS OF THE GOSPEL. The gospel has been given to successive generations and will maintain its efficacy forever. The RESTORATION of the fulness of the gospel to Joseph Smith initiated the "last dispensation," or the DISPENSATION OF THE FULNESS OF TIMES, and he was promised that the gospel will never again be taken from the earth. The gospel of Jesus Christ continues to be the only means given under heaven whereby men and women can come to their Savior and be saved, and is the standard against which all people will be judged (*see* JUDGMENT DAY).

ETYMOLOGICAL CONSIDERATIONS FOR "GOSPEL"

The English word "gospel" is derived from the Old English *godspel* (god story). It was chosen by English translators of the NEW TESTAMENT as a translation of the Greek *euaggelion* (Latin, *evangelium*) or "good news." The term is used in the New Testament principally to refer to the message of salvation through Jesus Christ, often referred to as the "gospel of Jesus Christ" (Mark 1:1) or the "gospel of the Kingdom of God" (Mark 1:14; Luke 8:1). The gospel or "good news" in the New Testament is the "glad tidings" to all that if they will come to Christ and keep his commandments, they will be saved (Matt. 7:21; Mark 16:15–16). PAUL uses *euaggelion* more than other New Testament writers, adopting both noun and verb forms of the Greek term. The practice of referring to written accounts of the life and ministry of Jesus as "gospels" arose among Christians in the first century and was well established by the second.

Although latter-day scriptures give a more definite and formulaic concept of the gospel, their teaching is consistent with and enhanced by scholarly reflections on the possible etymologies of the New Testament term. Both Hebrew and Greek antecedents occur in verb and derivative noun forms, the primary sense referring to the delivery of messages, particularly good news—victory in battle being a common example. This is expanded in Isaiah by application to the herald who announces the return of exiles to Jerusalem, proclaiming the good news of prosperity and deliverance and the kingship of Jehovah (Isaiah 52:7; see Friedrich, p. 708).

Ancient Greek usage of *euaggelion* included the ideas of liberation from enemies and deliverance from demonic powers. It can refer to oracular sayings, but more precisely to their fulfillment. This cluster of meanings made *euaggelion* an appropriate term for New Testament writers who understood the gospel as the means by which men can escape the evil powers of this world and as the fulfillment of ancient prophecies of a coming Messiah.

Religious usage of *euaggelion* before Christian times was common to the popular imperial cults in which the worship of Greek and Roman emperors was believed to bring wealth and power in various forms. When first used by Christians, this language must have been ironic, having the effect of forcing its hearers and readers to compare Caesar on his throne and Christ on the cross, and to make the corresponding choice between the universal pursuit of power and wealth (material benefits) in this world and the singular *way* of faith, repentance, and the Spirit taught by Jesus. This implicit comparison becomes explicit when three New Testament gospels report Jesus' instruction to "render unto Caesar the things that are Caesar's, and to

God the things that are God's" (Mark 12:17; cf. Matt. 22:21 and Luke 20:25). Paul uses the same irony when he calls the gospel a mystery (see Friedrich, pp. 712, 723–25; Eph. 6:19). The disappointment of some with Jesus as Messiah was precisely that he was not the kind of savior worshiped in the cults of emperors.

The Book of Mormon uses the terms "gospel" and "doctrine" interchangeably, in a way that is consistent with New Testament usage, at least to the extent that both imply communications that can be reduced to verbal statements (*see* DOCTRINE). The New Testament term "doctrine" (*didaskalia*) means "teaching" and refers either to the doctrine of Christ, or to the vain teachings of people or devils. Similarly, Book of Mormon writers use both "gospel" and "doctrine" to refer to a teaching that can be reduced to a set of statements or "points of . . . doctrine" (1 Ne. 15:14; Hel. 11:22).

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NOEL B. REYNOLDS

GRACE

One of the most controversial issues in Christian theology is whether salvation is the free gift of unmerited grace or is earned through good WORKS. Paul's statement that "a man is justified by faith without the deeds of the law" (Rom. 3:28) is frequently cited to support the former view, while James's statement that "faith without works is dead" (James 2:20) is often quoted in favor of the latter view. The LDS doctrine that salvation requires *both* grace and works is a revealed yet commonsense reconciliation of these contradictory positions.

C. S. Lewis wrote that this dispute "does seem to me like asking which blade in a pair of scissors is most necessary" (p. 129). And in one way or another almost all Christian denominations ultimately accept the need for both grace and works, but the differences in meaning and emphasis among the various doctrinal traditions remain substantial.

LDS doctrine contains an affirmative sense of interaction between grace and works that is unique not only as to these concepts but also reflects the uniqueness of the restored gospel's view of man's nature, the FALL OF ADAM, the ATONEMENT, and the process of salvation. At the same time, the LDS view contains features that are similar to basic elements of some other traditions. For example, the LDS insistence that such works as ORDINANCES be performed with proper priesthood AUTHORITY resembles the Catholic teaching that its sacraments are the requisite channels of grace. Also the LDS emphasis on the indispensability of personal faith and REPENTANCE in a direct relationship with God echoes traditional Protestant teachings. The LDS position "is not a convenient eclecticism, but a repossession [through the Restoration] of a New Testament understanding that reconciles Paul and James" (Madsen, p. 175).

The Church's emphasis on personal responsibility and the need for self-disciplined obedience may seem to de-emphasize the role of Christ's grace; however, for Latter-day Saints, obedience is but one blade of the scissors. All of LDS theology also reflects the major premise of the Book of Mormon that without grace there is no salvation: "For we know that it is by grace that we are saved, after all we can do" (2 Ne. 25:23). The source of this grace is the atoning sacrifice of Jesus Christ: "Mercy cometh because of the atonement" (Alma 42:23).

The teachings of Christian theology since the Middle Ages are rooted in the belief that, primarily because of the effects of the Fall and original sin, humankind has an inherently evil nature. In both the Catholic and the Protestant traditions, only the grace of God can overcome this natural evil. Various Christian writers have disputed the extent to which the bestowal of grace completely overcomes man's dark nature. In the fifth century,

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reflecting his personal struggle with what he believed to be his own inherent evil nature, Augustine saw grace as the only escape from the evil of earthly pleasures and the influence of the worldly "city of man." In the thirteenth century Thomas Aquinas was more sanguine, recognizing the serious wounding caused by original sin, but also defending man's natural potential for good.

In the early sixteenth century, Martin Luther, through his reading of Paul and reacting against the sale of indulgences, concluded that faith, God's unilateral gift to chosen individuals, is the true source of grace and, therefore, of justification before God. Luther thus (perhaps unintentionally) broke the medieval church's control over grace, thereby unleashing the political force of the PROTESTANT REFORMATION. For Luther, man's individual effort can in no way "earn" or otherwise be part in the righteousness infused by grace. Even the good works demonstrated in a life of obedience to God are but the visible *effects* of grace. This idea later influenced the development of the Puritan ethic in America. John Calvin, Luther's contemporary, developed a complete doctrine of PREDESTINATION based on Luther's idea that God unilaterally chooses those on whom he bestows the gifts of faith and grace.

The Catholic response to Luther's challenge rejected predestination and reaffirmed both that grace is mediated by church sacraments and that grace cannot totally displace human AGENCY. At the same time, Catholic thought underscored the primacy of God's initiative. "Prevenient grace" operates upon the human will before one turns to God; yet, once touched by grace, one is still free to cooperate or not. The interaction between divine grace and human freedom is not totally clear; however, grace is increased as one obeys God's commandments, and grace raises one's natural good works to actions of supernatural value in a process of spiritual regeneration.

In recent years, some Protestant theologians have questioned the way an exclusive emphasis on unmerited grace negates a sense of personal responsibility. Dietrich Bonhoeffer, for example, condemned the idea of "cheap grace," which falsely supposes that because "the account has been paid in advance . . . everything can be had for nothing" (*The Cost of Discipleship*, 1963, p. 45). John MacArthur was concerned that contemporary evangelism promises sinners that they "can have eternal life yet continue to live in rebellion against God" (*The Gospel According to Jesus*, 1988, pp. 15–16). And Paul Holmer wrote that stressing the dangers of works is "inappropriate if the listeners are not even trying! Most Church listeners are not in much danger of working their way into heaven" ("Law and Gospel Re-examined," *Theology Today* 10 [1953–54]:474).

Some Latter-day Saints have shared similar concerns about the limitations of a one-sided view of the grace-works controversy, just as they have shared the Catholic concern about a doctrine of grace that undercuts the fundamental nature of free will. Latter-day Saints see Paul's writing about the inadequacy of works and "the deeds of the law" (Rom. 3:27–28) as referring mainly to the inadequacy of the ritual works of the law of Moses, "which had been superseded by the higher requirements of the Gospel [of Jesus Christ]"; thus, Paul correctly regarded many of "the outward forms and ceremonies" of the law of Moses as "unessential works" (*AF*, p. 480). As the prophet ABINADI declared in the Book of Mormon (c. 150 B.C.), "Salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, . . . they must unavoidably perish, notwithstanding the law of Moses" (Mosiah 13:28).

In a broader sense, LDS devotion to the primary role of grace while concurrently emphasizing self-reliance stems from a unique doctrinal view of man's nature and destiny. As noted by Reformation scholar John Dillenberger, "In stressing human possibilities, Mormonism brought things into line, not by abandoning the centrality of grace but by insisting that the [real] powers of humanity . . . reflected the actual state of humanity as such. . . . Mormonism brought understanding to what had become an untenable problem within evangelicalism: how to reconcile the new power of humanity with the negative inherited views of humanity, without abandoning the necessity of grace." In this way, Dillenberger concluded, "perhaps Mormonism . . . is the authentic American theology, for the self-reliance of revivalist fundamentalist groups stood in marked contrast to their inherited conception of the misery of humanity" (p. 179).

In LDS teachings, the fall of Adam made Christ's redemption necessary, but not because the Fall by itself made man evil. Because of transgression, Adam and Eve were expelled from Eden into a world that was subject to death and evil in-

fluences. However, the Lord revealed to Adam upon his entry into mortality that "the Son of God hath atoned for original guilt"; therefore, Adam's children were not evil, but were "*whole* from the foundation of the world" (Moses 6:54). Thus, "every spirit of man was *innocent* in the beginning; and God having redeemed man from the fall, men became again, in their infant state, *innocent* before God" (D&C 93:38).

As the descendants of Adam and Eve then become accountable for their own sins at age eight, all of them taste sin as the result of their own free choice. "All have sinned, and come short of the glory of God" (Rom. 3:23). One whose cumulative experience leads her or him to love "Satan more than God" (Moses 5:28) will eventually become "carnal, sensual, and devilish" (Moses 5:13; 6:49) by nature. On the other hand, one who consciously accepts Christ's grace through the Atonement by faith, repentance, and baptism yields to "the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord" (Mosiah 3:19). In this way, the individual takes the initiative to accept the grace made available by the Atonement, exercising faith through a willing "desire to believe" (Alma 32:27). That desire is often kindled by hearing others bear testimony of Christ. When this word of Christ is planted and then nourished through obedience interacting with grace, as summarized below, the individual may "become a saint" by nature, thereby enjoying eternal (meaning godlike) life.

Grace is thus the source of three categories of blessings related to mankind's salvation. First, many blessings of grace are *unconditional*—free and unmerited gifts requiring no individual action. God's grace in this sense is a factor in the Creation, the Fall, the Atonement, and the plan of salvation. Specifically regarding the Fall, and despite death and other conditions resulting from Adam's transgression, Christ's grace has atoned for original sin and has assured the resurrection of all humankind: "We believe that men will be punished for their own sins, and not for Adam's transgression" (A of F 2).

Second, the Savior has also atoned *conditionally* for personal sins. The application of grace to personal sins is conditional because it is available only when an individual repents, which can be a demanding form of works. Because of this condition, mercy is able to satisfy the demands of justice with neither mercy nor justice robbing the other. Personal repentance is therefore a *necessary* condition of salvation, but it is not by itself *sufficient* to assure salvation (*see* JUSTICE AND MERCY). In addition, one must accept the ordinances of BAPTISM and the LAYING ON OF HANDS to receive the GIFT OF THE HOLY GHOST, by which one is born again as the spirit child of Christ and may eventually become sanctified (cf. D&C 76:51–52; *see also* GOSPEL OF JESUS CHRIST).

Third, after one has received Christ's gospel of faith, repentance, and baptism unto forgiveness of sin, relying "wholly upon the merits of him who is mighty to save," one has only "entered in by the gate" to the "strait and narrow path which leads to eternal life" (2 Ne. 31:17–20). In this postbaptism stage of spiritual development, one's best efforts—further works—are required to "endure to the end" (2 Ne. 31:20). These efforts include obeying the Lord's commandments and receiving the higher ordinances performed in the temples, and continuing a repentance process as needed "to retain a remission of your sins" (Mosiah 4:12).

In the teachings of Martin Luther, such works of righteousness are not the result of personal initiative but are the spontaneous effects of the internal grace one has received, wholly the fruits of the gracious tree. In LDS doctrine by contrast, "men should . . . do many things of their own free will, and bring to pass much righteousness. For the power is in them, wherein they are agents unto themselves" (D&C 58:27–28). At the same time, individuals lack the capacity to develop a Christlike nature by their own effort. The perfecting attributes such as hope and charity are ultimately "bestowed upon all who are true followers . . . of Jesus Christ" (Moro. 7:48) by grace through his atonement. This interactive relationship between human and divine powers in LDS theology derives both from the significance it attaches to free will and from its optimism about the "fruits of the spirit" (Gal. 5:22–25) among the truly converted, "those who love me and keep all my commandments, *and* him that seeketh so to do" (D&C 46:9).

God bestows these additional, perfecting expressions of grace conditionally, as he does the grace that allows forgiveness of sin. They are given "after all we can do" (2 Ne. 25:23)—that is, in addition to our best efforts. In general, this condition is related less to obeying particular commandments than it is to one's fundamental spiritual character, such as "meekness and lowliness of heart" (Moro.

8:26) and possessing "a broken heart and a contrite spirit" (Ps. 51:17; 3 Ne. 9:20; Hafen, chap. 9). Or, as Moroni wrote at the end of the Book of Mormon, "If ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; . . . then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ" (Moro. 10:32–33).

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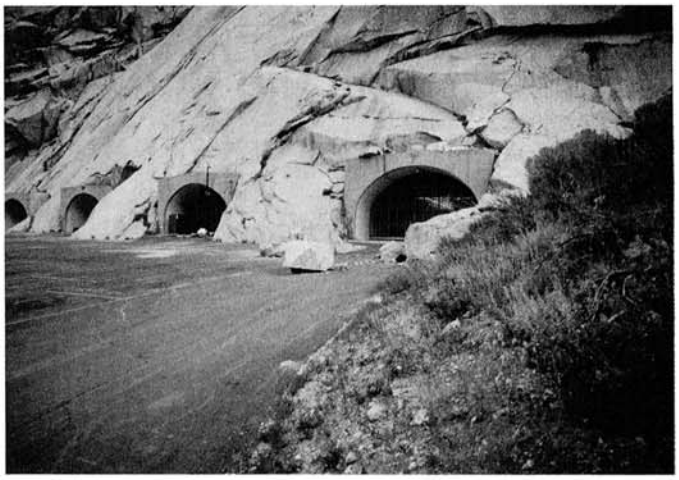
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BRUCE C. HAFEN

GRANITE MOUNTAIN RECORD VAULT

Since 1938, the GENEALOGICAL SOCIETY OF UTAH has been collecting genealogical and historical information on rolls of microfilm. The Granite Mountain Record Vault is the permanent repository for these microfilms. It is located about one mile from the mouth of Little Cottonwood Canyon in Utah's Wasatch Range, twenty miles southeast of downtown Salt Lake City.

The Vault, as it is commonly known, is a massive excavation reaching 600 feet into the north side of the canyon. Constructed between 1958 and 1963 at a cost of $2 million, it consists of two main areas. The office and laboratory section sits beneath an overhang of about 300 feet of granite and houses shipping and receiving docks, microfilm processing and evaluation stations, and administrative offices. Under 700 feet of stone, the Vault proper is situated farther back in the mountain behind the laboratory section and consists of six chambers (each 190 feet long, 25 feet wide, and 25 feet high), which are accessed by one main entrance and two smaller passageways. Specially constructed Mosler doors weighing fourteen tons (at the main entrance) and nine tons (guarding the two smaller entrances) are designed to withstand a nuclear blast. In the six chambers, nature maintains constant humidity and temperature readings optimum for microfilm storage.



The Granite Mountain Record Vault, carved from solid rock in the Wasatch Mountains near Salt Lake City, Utah, is the repository of millions of feet of microfilmed genealogical records from around the world (c. 1980).

Each chamber contains banks of steel cabinets ten feet high. As of February 1991, approximately 1.7 million rolls of microfilm, in 16mm and 35mm formats, were housed in two of the six chambers. The collection increases by 40,000 rolls per year. Alternate media, such as optical disks with greater capacity for storage than microfilm, are being considered for use and may make further expansion of the Vault unnecessary.

The genealogical information contained on these microfilms is collected from churches, libraries, and governmental agencies and consists primarily of birth, marriage, and death registers; wills and probates; census reports; and other documents that can be used to establish individual identities. Latter-day Saints use such information to assemble family group charts and pedigrees for the purpose of binding together ancestral lines of kinship through sealing ordinances performed by proxy in

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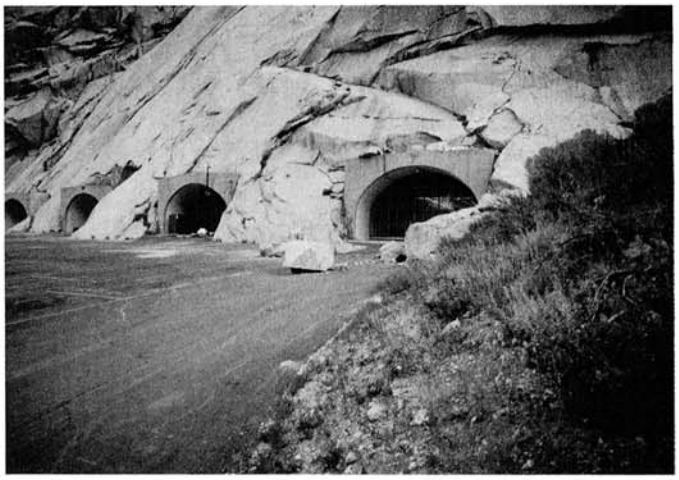
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temples. Such ordinances are considered essential for the SALVATION OF THE DEAD—that is, those who died without hearing the full message of the gospel of Jesus Christ.

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STEVEN W. BALDRIDGE

GRANT, HEBER J.

Heber J. Grant (1856–1945), seventh President of The Church of Jesus Christ of Latter-day Saints, was a business leader and a devoted follower of the GOSPEL OF JESUS CHRIST who used his talents in the service of his Church. As an APOSTLE, he was instrumental in preserving Mormonism's credit and reputation after the economic devastation of the Panic of 1893. As President, he was a model of strong character and an ambassador of goodwill to a world often hostile to the Latter-day Saints.

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Heber did not benefit from the association of his father directly. Jedediah Grant died nine days after Heber was born, the victim of "lung disease," and Rachel became the paramount influence in Heber's life. Prim and reserved, she came from a New Jersey family of merchants and devoted practitioners of religion. She joined the Church just prior to her twentieth birthday, in part because of the labors of the fiery missionary who later became her husband. In 1855, Rachel became one of Jedediah's plural wives.

After Jedediah's death, diminished means eventually forced Rachel and her son to move from the substantial Grant home on Main Street to a "widow's cabin" several blocks away. The change was wrenching. Declining the proffer of Church aid, Rachel supported the family by sewing and taking in boarders. Young Heber sat on the floor many an evening and pumped the sewing machine treadle to relieve his weary mother.

The location of the Grants' new home placed them within the Salt Lake Thirteenth Ward, one of the largest and most culturally diverse LDS congregations in the territory, and so Heber enjoyed the best of frontier Mormonism. He was one of the few youths of the city to serve as a "block teacher," and at the unusually young age of fifteen he was ordained to the office of seventy in the priesthood.

In the absence of public schools, Rachel found the means to enroll her son in good private schools, beginning with Brigham Young's school at State and South Temple streets. Grant remembered himself as being good at mathematics, memorization, and recitation, but less gifted in gram-



Heber J. Grant (1856–1945), self-educated entrepreneur, was called as president of the Tooele Stake (west of Salt Lake City) when he was twenty-three years old and as an apostle at age twenty-five. Courtesy the Utah State Historical Society.

temples. Such ordinances are considered essential for the SALVATION OF THE DEAD—that is, those who died without hearing the full message of the gospel of Jesus Christ.

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STEVEN W. BALDRIDGE

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mar, spelling, and especially foreign languages. Following frontier practice, his class experience was limited; he left school at the age of sixteen.

When the Thirteenth Ward organized the first Young Men's Mutual Improvement Association (YMMIA) in 1875, Grant was called as a counselor to its president at age nineteen. The YMMIA's weekly sessions gave him a chance for study, self-improvement, and speech-making. On his own he read LDS and Protestant devotional literature, Samuel Smiles' chatbooks idealizing the self-made man, and books of readings filled with firm and traditional values. As a young man, he was an active member of the "Wasatch Literary Association," a high-spirited local group that met each Wednesday evening for cultural exercises. These might include declamations, lectures, debates, readings, musical renditions, and even small-scale theatrical productions. In later years he often acknowledged his debt to the "Wasatchers" for much of his cultural and intellectual training.

For several years business became Grant's preoccupation. In addition to selling insurance, he peddled books, found Utah retailers for a Chicago grocery house, performed tasks for the Deseret National Bank, and taught penmanship. With Brigham Young's support, he was appointed assistant cashier of the Church-owned Zion's Savings and Trust Company. Hard work began to pay dividends. A typical Utah wage earner might make $500 annually; in his early twenties, Grant earned ten times that amount. Soon he opened another insurance agency in Ogden and began to fulfill his hope of developing "home industry." With a partner, he purchased the Ogden Vinegar Works.

On October 30, 1880, Grant was called as president of the Tooele Stake, about twenty-five miles west of Salt Lake City. Not yet twenty-four years old, he presided over more than a half-dozen congregations, dispensing spiritual and temporal counsel to frontier-hardened and not always pliant settlers. Moreover, the area presented one special difficulty: with the opening of western Utah mines, non-Mormons had settled in the county and for a time wrested local political control from the Church.

To Grant's new challenges were added personal difficulties. He had married a longtime acquaintance from the Thirteenth Ward, Lucy Stringham, on November 1, 1877, three weeks before his twenty-first birthday. Shortly after the couple moved to Tooele, she developed a lingering stomach illness and related problems that twelve years later claimed her life. Not long after, his Salt Lake City businesses began to suffer from lack of attention. His Ogden vinegar factory burned, and he was underinsured.



Heber J. Grant and his first wife, Lucy Stringham Grant, on their tenth wedding anniversary in 1887, together with their five daughters, Rachel, Lucy, Florence, Edith, and Anna. Photographer: Charles R. Savage.

Although he enjoyed ministering to his Tooele flock, his personal difficulties weighed heavily on him. He later admitted that during these years he felt so "blue" that he did not know what to "do or where to turn" (Grant to B. F. Grant, July 21, 1896, Grant Papers, LDS Archives). Under this burden, his six-foot, 140-pound frame almost gave way. The attending doctor pronounced a diagnosis of "nervous convulsions" and warned the young man that if he did not slow his pace he would certainly experience a "softening of the brain" (Grant typed diary, Nov. 1, 1887; Francis M. Lyman diary, Jan. 7, 15, 16, 23, 1882, Church Archives).

In 1882, less than two years after his arrival in Tooele and ten months after his nervous collapse,

Grant was asked to attend a council meeting in Church President John Taylor's office, where President Taylor announced a revelation filling two vacancies in the QUORUM OF THE TWELVE APOSTLES. As the document was read, Grant learned of his appointment to the quorum. He felt unprepared to serve in what he believed was such a high and important calling. He also wondered whether his relish for commerce properly mixed with religion. Grant's troubled "long night of the soul" was resolved during one of his first preaching tours. While traveling in Arizona, he had a spiritual manifestation that confirmed his call and put an end to his self-doubts. The epiphany also affirmed several blessings that Grant had received while a youth. On several occasions, Church leaders had prophesied his eventual high Church service.

During Grant's early service as an apostle, he concluded that wealth and money-making were honorable when dedicated to the common good, by which he meant two things: almsgiving and the founding of businesses to aid the Church and community. During his years as a young apostle, he did both. His gifts to friends and worthy purposes often took a third of his income. At a time when apostles commonly engaged in private activities, he was tireless in founding and developing "home institutions" to benefit the community. The enterprises included a Utah retail and wholesale business, a livery stable, two "home" insurance companies, a bank, a Salt Lake newspaper, the famed Salt Lake Theatre, the Utah Sugar Company, and a series of less prominent enterprises.

He was equally busy with Church assignments as a member of the Church Salary Committee, the Sunday School Board, and the Mutual Improvement superintendency. Twice he proselytized among the dangerous Yaqui Indians in Mexico, and his many tours to the Southwest earned him the title "the Arizona Apostle."

Grant eventually married three wives, who bore him twelve children. In addition to Lucy Stringham, he entered into plural marriage with Huldah Augusta Winters and Emily Wells. The three Grant wives were similar in many ways. Well educated for the times, all had taught school, and each descended from old pioneer families. "One's wealth consists in those whom he loves and serves and who love and serve him in return," he often said. Incessant travel took him away from the family, an absence he bridged by his long and sensitive personal letters. More than 50,000 letters are preserved in the Church archives, many of them to his children and grandchildren.

The Panic of 1893 caught both Grant and the Church overextended and eventually caused him to go to New York City to negotiate credit for himself and the Church. His loan brokering allowed him and the Church to remain solvent during the hard times of the 1890s, but the effects of the panic were severe for him personally; he lost his fortune and never fully recovered it.

As Utah and the Church entered the twentieth century, Grant's ministry changed. The growing Church required more and more of his time. He filled two foreign assignments, opening the Japanese Mission (1901–1903) and later presiding over the European Mission (1903–1905). On returning to the United States, he was assigned to supervise Church education, the Genealogical Society, and the Church magazine, the *Improvement Era*. He also still found time for community service, including assisting the cause of prohibition and directing World War I Liberty Bond drives.

In 1916 his seniority brought him to the presidency of the Quorum of Twelve Apostles. Two years later, Church President Joseph F. SMITH, on his deathbed, took Grant's hand and said, "The Lord bless you, my boy, the Lord bless you. You have got a great responsibility. Always remember that this is the Lord's work and not man's. The Lord is greater than any man. He knows whom he wants to lead his Church and never makes any mistake. The Lord bless you" (*CR*, Apr. 1941). On November 23, 1918, Heber J. Grant was sustained as President of the Church.

During his twenty-six-and-a-half-year administration—the Church's second longest—Church members grew familiar with the hardy, pioneer themes of President Grant's leadership. He repeatedly spoke of the need for charity, duty, honor, service, and work, and admonished the Saints to live modestly and to observe the prohibitions of the Church's health code, the Word of Wisdom. For Saints disoriented by the century's rapid social and cultural changes, President Grant's firm voice, ramrod-straight posture, and forceful—and sometimes sharp-tongued—delivery conveyed strength and resolution. He personified time-tested values.

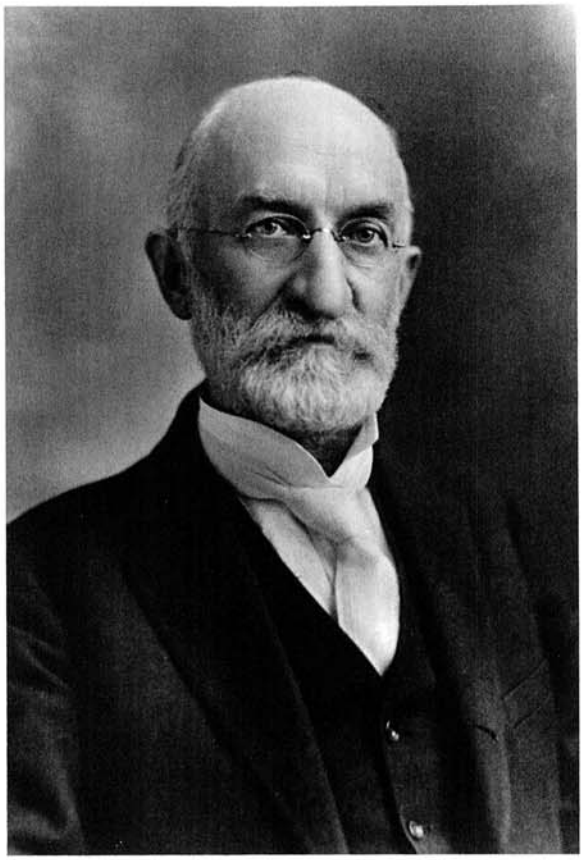
After years of adverse Church publicity and misunderstanding, President Grant gladly accepted invitations to speak to non-Mormon groups throughout the United States, often traveling with

his sole surviving wife, Augusta, in the hope of improving the image of the Church. He usually mixed personal reminiscence, business homilies, and a message about the Church. His influence was not limited to formal addresses. He cultivated personal contacts with business, cinema, media, and political leaders in the hope of presenting the Church in a more sympathetic light to the public at large. The production of such pro-LDS Hollywood films as *Union Pacific* and *Brigham Young* was partly due to his quiet influence. He promoted national tours by the Mormon Tabernacle Choir and supported the political activity of Utah senator and LDS apostle Reed Smoot, whose growing national influence brought favorable comment to Utah and the Church.

Faced with regional and then national economic depression during the late 1920s and the 1930s, the Grant administration had to cope with hard times. In keeping with the lessons learned during the depressed 1890s, President Grant trimmed Church expenses wherever he could; also his business experience, and particularly his eastern contacts, repeatedly helped to stabilize the Church financially. He advised a number of local businesses—both Mormon and non-Mormon concerns—without compensation, helping to pull them through the difficult times. Moreover, in 1936 the Church under his leadership sought to assist impoverished Latter-day Saints by establishing the Church Security Program, later renamed the Church Welfare Program, one of the major accomplishments of his administration (*see* WELFARE; WELFARE SERVICES). To help get it established, President Grant gave the program his large dry farm in western Utah, in which he had invested more than $80,000.

During his time as president, he dedicated three new temples: Laie, Hawaii (1919), Cardston, Canada (1923), and Mesa, Arizona (1927). Several hundred chapels were constructed, many in areas outside the Utah heartland. The Washington, D.C., chapel, dedicated in 1933, symbolized Church growth nationally.

Many of the characteristics of the Church in the twentieth century came into focus during President Grant's administration. Religious education received new emphasis with the establishment of an extensive seminary and institute program to provide a spiritual dimension in the education of the youth. Under his direction, Church leaders stressed sacrament meeting attendance, temple activity, observance of the Word of Wisdom, family-history research, and monthly visits to Church members in their homes. To cope with the expansion of the Church, he called a new group of General Authorities, Assistants to the Twelve Apostles.



On November 23, 1918, Heber J. Grant was sustained as the seventh President of the Church. His twenty-six year administration was noted for placing the Church on a sound financial basis, expanding the role of education in the Church, and establishing the modern Church welfare program. Photographer: Charles R. Savage.

Near the end of his life and under his direction, the First Presidency addressed the moral perplexities of war. A statement issued at the beginning of World War II said, "The Church . . . cannot regard war as a righteous means of settling international disputes." Yet the statement urged allegiance to "constitutional law" and acceptance of national military service, whatever the nationality of Church members (*IE* 45 [May 1942]:348–49). The scrupulously neutral statement reflected Pres-

ident Grant's own reservations about American entrance into the conflict and his growing personal pacifism.

Members came to love President Grant's expansive ways. Until mounting burdens and declining health intervened, his office door was open to General Authorities, stake and local leaders, and even to members troubled with problems. He traveled widely throughout America and in 1937 heralded the Church's European centennial by touring the missions of Great Britain and western Europe, the second LDS President to venture across the Atlantic Ocean while in office. Seeking to personalize his presidency, he distributed thousands of homiletic books, personally autographing each and sometimes marking passages for emphasis. Recalling his mother's struggles, he freely gave of his personal means, particularly to widows, and established a missionary fund for his increasing progeny.

In 1940, while visiting Southern California, he suffered a series of strokes that slowed his pace and forced him to delegate active administration of the Church, relying primarily on J. Reuben Clark, Jr., his first counselor. President Grant died on May 14, 1945, at Salt Lake City.

During President Grant's administration Church membership doubled. He traveled more than 400,000 miles, filled 1,500 appointments, gave 1,250 sermons, and made 28 major addresses to state, national, civic, and professional groups. His greatest achievements, however, cannot be measured statistically. During almost sixty-five years of Church service, he helped transform the Church from a sequestered, misunderstood, pioneer faith to an accepted, vibrant religion of twentieth-century America.

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RONALD W. WALKER

GREAT AND ABOMINABLE CHURCH

The phrase "great and abominable church," which appears in an apocalyptic vision received by the Book of Mormon prophet NEPHI$_1$ in the sixth century B.C. (1 Ne. 13:6), refers to the church of the DEVIL and is understood by Latter-day Saints to be equivalent to the "great whore that sitteth upon many waters" described in Revelation 17:1. This "whore of all the earth" is identified by Nephi's brother JACOB as all those who are against God and who fight against ZION, in all periods of time (2 Ne. 10:16). Nephi did not write a detailed account of everything he saw in the VISION, as this responsibility was reserved for JOHN the apostle, who was to receive the same vision; however, Nephi repeatedly refers to its content and teachings, using various images and phrases (1 Ne. 13:4–9, 26–27, 34; 14:1–4, 9–17).

Like John, Nephi and Jacob describe persecutions that evil people will inflict on God's people, particularly in the LAST DAYS. The angel who explained the vision to Nephi emphasized that this great and abominable church would take away from the Bible and "the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord" (1 Ne. 13:26), causing men to "stumble" and giving Satan "great power" over them (1 Ne. 13:29; D&C 86:3; Robinson, "Early Christianity," p. 188). Though many Protestants, following the lead of Martin Luther, have linked this evil force described in Revelation 17 with the Roman Catholic church, the particular focus of these LDS and New Testament scriptures seems rather to be on earlier agents of APOSTASY in the Jewish and Christian traditions (see A. Clarke, *Clarke's Commentary*, Vol. 6, pp. 1036–38, Nashville, Tenn., 1977).

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all time periods who desire "to get gain, and . . . power over the flesh, and . . . to become popular in the eyes of the world, . . . who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity" (1 Ne. 22:23). Other scriptural terms related to the great and abominable church include "Babylon" and the "great harlot" (Rev. 17:5; 1 Ne. 22:13; D&C 1:16). Images of pride, greed, and covenant abandonment are associated with these terms, in sharp contrast to the church of God. The scriptures are consistent in warning people to flee from the church of evil and find refuge in the church of God (Jer. 51:6; Rev. 18:4; 1 Ne. 20:20; D&C 133:14; see also P. Minear, "Babylon," in *Interpreter's Dictionary of the Bible*, 1:338, Nashville, Tenn., 1962). The Book of Mormon image of a great and abominable church complements the biblical images of Babylon and the harlot.

The fate of the great and abominable church is described in both ancient and modern scriptures (Jer. 51:37; Rev. 18:21; 1 Ne. 14:15–16; 22:14; D&C 1:16): Though the nations of the earth will gather together against them, "the covenant people of the Lord, who were scattered upon all the face of the earth" are promised redemption even if it requires power sent down from heaven, as if by fire (1 Ne. 14:14; 22:17). When Jesus Christ returns, he will claim his own and reject those who have opposed him (Mal. 4:1–3; 2 Thes. 2:6–10; 1 Ne. 22:23–26; *see* JESUS CHRIST: SECOND COMING OF JESUS CHRIST). As the Savior institutes his millennial reign, great will be the fall of Babylon, the harlot, and the great and abominable church (Rev. 18; 2 Ne. 28:18), for every knee will bow and every tongue confess, with thankfulness, that Jesus is the Christ (Isa. 45:23; Mosiah 27:31).

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